

ESTABLISHING AN INTERCESSORY  
WORSHIP MODEL: BECOMING  
A PEOPLE AFTER  
GOD'S OWN  
HEART

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A FINAL PROJECT SUBMITTED TO  
THE DOCTORAL STUDIES COMMITTEE  
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY  
Dayton, Ohio  
May 2021



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## **ABSTRACT**

### **ESTABLISHING AN INTERCESSORY WORSHIP MODEL: BECOMING A PEOPLE AFTER GOD'S OWN HEART**

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The objective of this project is to determine if activation in intercessory worship can produce prayer life growth. This qualitative research project implemented at Eastgate House of Prayer in New Holland, Pennsylvania employed three data collection methods, incorporating interviews, surveys, and focus group discussions. The project confirmed that participants who are actively engaged in Davidic intercessory worship will report an increase in their ability to hear and respond to the voice of God, will find prayer more enjoyable, and will experience an increased capacity to pray consistently and for longer periods of time without boredom or distraction.

## **ACKNOWLEDGEMENTS**

I would like to express my deepest gratitude to the Eastgate House of Prayer community, leadership team, and staff for your faithfulness and willingness to persist in the place of prayer. Your many years of plowing and sowing into our region will produce an abundance of fruit! To my mentors, Dr. Tom Jones and Dr. Ian Dunn, your guidance, editing advice, and words of wisdom are as priceless as your friendship. Your lives are a testimony to what God can do with a simple yes. To my academic advisors, Dr. Andrew Park and Dr. Luther Oconer, thank you for your insights and constructive feedback. To my professional associates and friends, Dr. David Hess and Dr. Dwight Hamon, thank you for your guidance and insight. You always had the right answers in the right timing. To my dear friend and peer associate, Susan Harrison, thank you for your support, constructive feedback, friendship, and prayers. It was an honor and a privilege to be on this journey with you.

Finally, I would like to thank all the participants who completed surveys, attended the school, and partook in interviews and group discussions. I could not have completed this work without you.

## **DEDICATION**

This project is dedicated to my husband, Pete, and our children Kaleb and Lacey.



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## **ABBREVIATIONS**

CS	Cleansing Stream
EHOP	Eastgate House of Prayer
ELANCO	Eastern Lancaster County
fMRI	Functional Magnetic Resonance Imaging
GA	Global Awakening
GSSM	Global School of Supernatural Ministry
HOP	House of Prayer
KJV	King James Version
KMS	Kingdom Ministry School
LXX	Septuagint
MT	Masoretic Text
NASB	New American Standard Bible
NIV	New International Version
NLT	New Living Translation
NT	New Testament
OT	Old Testament
P	Participant
PFC	Prefrontal Cortex
RTF	Restoring the Foundations

SPECT      Single Photon Emission Computed Tomography

“Worship and intercession must go together, the one is impossible without the other. Intercession means that we rouse ourselves up to get the mind of Christ about the one whom we pray.”

—Oswald Chambers, *My Utmost For His Highest*

## INTRODUCTION

Most Christians agree that prayer is vital for a flourishing spirituality and yet the majority also finds it difficult to maintain an active and healthy prayer life. Prayerlessness is linked to powerlessness and lack of passion for life, mission, and activity in our communities. John Onwuchekwa says, “A church’s commitment to prayer is one of the greatest determiners of its effectiveness in ministry.”<sup>1</sup>

Throughout my spiritual journey I have found that enjoyable and sustainable prayer emerges as it is coupled with musical worship focused on God’s beauty and worth. As we gaze on God’s beauty by studying His Word and meditating on what Scripture says, our hearts become alive and connected with the Father. As in any relationship, the more one knows the other, the easier it is to carry on a conversation. We are not petitioning a distant God hoping and praying that He hears us; instead, we are confident that our Father not only hears us but also will answer us (cf. John 5:14–15).

Musical worship ushers us into God’s presence in a way that is often difficult in a quiet corporate setting. It opens our hearts to prayer and helps keep the fire of intercession burning day and night, sets our focus on the Lord, and builds connection

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<sup>1</sup> John Onwuchekwa, “The Problem of Prayerlessness,” Crossway.org, September 16, 2018, <https://www.crossway.org/articles/the-problem-of-prayerlessness/>.

within the body of Christ. It still takes work and discipline to pray, for sure, but a few hours of prayer passes quickly when the believer combines intercession, worship music, and a focus on God's beauty.

This project will examine the premise that worship-based prayer makes prayer more enjoyable and increases one's capacity to pray consistently and for longer periods of time without boredom or distraction. The objective of this project is to develop and implement an experiential training model. It will consist of a six-week school, with the intention of activating the characteristics of Davidic intercessory worship.

To this end, chapter one will commence with a description of my own ministry journey, which entails an account of the experiences and challenges faced while leading prayer ministry at Petra Church in New Holland, PA. It also provides an analysis of my current ministry context, which is the Eastgate House of Prayer community, a ministry of Petra Church, located in rural Lancaster Co. I believe prayer, worship, and intentional intimacy with God is the springboard and source for a sustainable work of the Holy Spirit in our church, network, and region.

Chapter two will examine the concept of the rebuilding of the Tabernacle of David, or establishing Davidic intercessory worship as represented in two Scripture passages: Acts 15:13–18 and Amos 9:11-12, which is a parallel passage from the Old Testament. It is notable that the reason God calls for David's Kingdom to be reestablished is because his most noteworthy accomplishment is his worship. God gave him a revelation of heavenly worship that resulted in his calling the gentiles and all of the nations to join in the chorus of worship directed toward the Most High God. Here I will argue that this pericope emphasizes the importance of the Church reestablishing Davidic-

like intercessory worship that is characterized as being: intimate and presence-based, continuous, extravagant, creative, spontaneous, and skillful.

The historical analysis in chapter three considers the life of Count Zinzendorf and the 100-year Moravian intercessory worship movement that sprang up in Herrnhut, Germany to ignite a worldwide missions movement. Zinzendorf was a forerunner, calling the Church back to her first love, to the place of personal and intimate relationship with Jesus in the power of the Holy Spirit. Zinzendorf and the Moravians employed a lifestyle of devotion to God through a consistent worship and intercession as demonstrated by their 24/7 intercessory worship model. Not only did they manage to birth an intercessory worship movement that continued for 100 years, but they also showed the world how this lifestyle of continuous prayer and worship can have a ripple effect on the nations.

The theological foundation in chapter four explores the subject of intercessory worship. It examines the theological themes related to intercessory worship and will compare and contrast the Mosaic (Old Covenant) and Davidic (New Covenant) models of worship and prayer. This chapter also assess old versus new wineskins of prayer and their implications for establishing a model that is both enjoyable and sustainable.<sup>2</sup> Thankfully the New Covenant contains the promise of enjoyable prayer. In Isaiah 56:7 a new paradigm of prayer is prophesied, one characterized by an abundance of joy. King David thoroughly understood this truth in his OT context and introduced worship and prayer that was indeed enjoyable and overflowing with joy. What David experienced was sustainable, allowing him to continually commune with the living God with whom he was utterly fascinated. I believe the same is available to us today.

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<sup>2</sup> In this case, “sustainable” is defined as one’s capacity to pray consistently and for longer periods of time without boredom or distraction.

The fifth chapter will explore the field of neuroscience—particularly neuroplasticity—how it relates to intercessory worship. This chapter will focus on the science behind worship, prayer, speaking in tongues, and meditation and how each of these profoundly affects one's overall quality of life. Here I will address the benefits and effects of worship and prayer on one's overall emotional and physical health.

The sixth and final chapter will summarize the findings of the project including the methodology, the means used to implement it, the participant information, as well as the methods used to collect, triangulate and analyze the data. This section reveals how the Wholehearted School impacted each of the participants over the course of six weeks. It will conclude with a summary of insights and perspectives learned through the process and some considerations for the future of the church in light of the findings. Recommendations for improving and replicating the model will be proposed as well.



## **CHAPTER ONE**

### **MINISTRY FOCUS**

As Lance Wallnau says, “convergence is the place where your gifts, talents, and acquired skills combine with a role that empowers you to do what you were created to do.”<sup>1</sup> As I began this DMin journey I recognized my personal call to raise up, activate, and release an army of encountered, passionate followers of Jesus is often met by a weak and powerless Church. Today much of the western Church is void of miracles, healings, signs and wonders and the ability to demonstrate the Kingdom of God to a world that desperately needs Jesus. Most churchgoers would recognize that prayer is at the center of this dynamic relationship with God, and yet many would also agree that prayer is one of the most neglected areas of Christian life.

The objective of this chapter is to examine how the project’s ministry context intersects with my ministry focus and background. To this end, I will first define the ministry context, which is the Eastgate House of Prayer community, a ministry of Petra Church. The description focuses on the historical development of the context, its geographic location, and the demographic composition of its community members. The analysis will then identify the need of the context and how my ministry focus and background relate to this need. This correlation will enable me to define the scope of the

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<sup>1</sup> Lance Wallnau, *The Convergence Code: How to Do What You Are Really Called to Do* (Lance Learning, 2016), 2, Adobe PDF eBook.

project and formulate an expected outcome with a description of the proposed methods of evaluation. All of this will form the foundation of the Doctor of Ministry Project.

Through this project, it is my desire to clearly identify and articulate the greatest needs of the Church specifically as it relates to prayer and intimacy with God. When these needs are adequately met, and the power source is present, we will once again see a passionate encountered Church that has the power to turn the world upside down and unlock a great Harvest!

### **My Context**

Eastgate House of Prayer (EHOP) is the immediate context for this project. This non-denominational ministry of Petra Church is located in New Holland, Pennsylvania. Petra Church serves as the apostolic center for the Hopewell Network of Churches, a group of churches, pastors, and leaders that are networked together for synergy in advancing God's kingdom. The Hopewell Network is made up of fifteen US stateside churches, six international networks of churches, and twenty affiliate ministries.<sup>2</sup>

Petra Church began with a small but adventurous group of believers from Hopewell Mennonite Church in Elverson, PA. In the late 1970's this group started praying relentlessly for God to plant a church in their hometown of New Holland. At this time the Hopewell Church was experiencing an outpouring of the Holy Spirit with signs, wonders, miracles, and a large number of salvations.<sup>3</sup> In his book, *The Century of the Holy Spirit*, Vinson Synan writes, "that of all the church families that have been touched by the renewing power of the Holy Spirit in this century, none have been more deeply

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<sup>2</sup> "About Hopewell Network," Hopewell Network, <http://hopewellnetwork.org/whoweare>.

<sup>3</sup> Lester Zimmerman, *A Barn for the Harvest. Thirty Years of Faithfulness: The Story of Petra Christian Fellowship* (2012), 2.

affected than the Mennonites. Like most of the renewals of this century, the Mennonite revival was unplanned and surprising.”<sup>4</sup> Gerald Derstine’s account of what happened with the youth at Strawberry Lake, MN is well documented in his own book, *Following the Fire*. This little Mennonite church in Elverson, PA was greatly affected by the ministry of both Gerald Derstine and Henry Brunk. As a result, Johnny Stoltzfus, one of the youth that was a part of the move of God in Strawberry Lake, also received a powerful impartation of fire and revival. Johnny was one of the founding fathers of the Hopewell Elverson Church and the Hopewell Network of Churches. He passed away in 2017, but personally experienced five separate moves of God. He was a small man with a funny voice but he was also a man of great power and wisdom. His influence on Lester Zimmerman,<sup>5</sup> the leadership of the Hopewell Network of Churches, and myself has been significant. He was partly responsible for the move of God that Hopewell Elverson was experiencing and was a part of the Saturday night prayer group that prayed relentlessly for the launch of additional churches throughout the network.

As a result of the incredible move of God that was happening, the Hopewell church was skyrocketing in growth. Petra Church was planted in response to this passionate group of intercessors and a dedicated leader who sought the face of God even when it meant possibly planting a church in Lancaster County where there were already countless churches. In Lester Zimmerman’s words, “it was practically its own Bible belt.”<sup>6</sup> Through prayer Lester received an open vision. In the vision he was on a large hill,

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<sup>4</sup> Vinson Synan, *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal* (Nashville, TN: Thomas Nelson, 2001), 192–193.

<sup>5</sup> Lester Zimmerman is the senior pastor of Petra Church and the apostolic leader of the Hopewell Network.

<sup>6</sup> Zimmerman, *A Barn for the Harvest*, 3.

clearly looking down over a valley, which he knew in his spirit to be New Holland and the expanse of Lancaster County. As the vision unfolded, he saw a broad landscape filled with barns. Nothing but barns dotted the landscape with bits of red and white. As he pondered this strange scene, Lester says: “God spoke and captured my heart. To this day these words still capture my heart: ‘I need many barns for my harvest.’”<sup>7</sup> In that moment Lester knew what God was directing him to do. He came away from that encounter with a deep passion for the lost in Lancaster County and indeed agreed to build another barn for the harvest.<sup>8</sup>

Prayer is at the very core of who we are as a church and network and throughout our history has served as the launch pad for ministry. As our churches and network grow it is imperative that the core values of prayer and ministry to the Lord are passed along to new congregants and the next generation. The testimonies of God’s guiding voice through dreams and visions and His resulting faithfulness need to be told and continue to be celebrated. Generally speaking I can say that as a network and church this has been done well. Lester Zimmerman’s book, *A Barn For The Harvest*, both preserves and proclaims this message with passion and expectancy. What God has done in the past He will continue to do now and in the future. But as the pastors and key leaders throughout the network continue to age, there has been more of a focus on what God has done in the past and less focus on the things that God would like to do in our midst right now. Similarly, there are ministry structures that could use renewal. Mark 2:21–22 reminds us of this truth,

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<sup>7</sup> Zimmerman, *A Barn for the Harvest*, 3.

<sup>8</sup> Zimmerman, *A Barn for the Harvest*, 4.

No one sews a patch of unshrunk cloth on an old garment. Otherwise, the new piece will pull away from the old, making the tear worse. And no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, they pour new wine into new wineskins.<sup>9</sup>

Just because something was effective and powerful in the past does not mean that it will continue to be as effective today. It is crucial that the wineskins and models of the past become a lens of wisdom through which to consider the future, but they cannot be the primary lens or only lens that we ponder.

Recently there has been a call for a return to our first love. This is exciting and so necessary in this hour. However, there is a caution that we do not immediately return to these same models and modes of doing things. Doing so, unfortunately, results in the creation of formulas for moving the heart of God (as it relates to prayer and worship). As I evaluate the broader context of Petra and prayer, there appears to be room to grow in our overall passion for the Lord and His presence as well as fully embracing a prayer model that both fits our DNA and our culture. Our mission includes bringing God's love to the world around us; but we cannot do this well unless we first have the revelation and understanding of both God's great love for us, and our position and identity in Him. One of EHOP's core values states, "Jesus Christ is worthy of our greatest efforts to believe, honor and obey Him."<sup>10</sup> Therefore our ultimate commitment is to pursue Him relentlessly. As the object of our affections we purpose to minister to Him and to seek His face in such a way that brings fulfillment of the first commandment: "to love the LORD your God, to

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<sup>9</sup> Mark 2:21–22; New International Version (NIV). Unless otherwise noted, all Scripture references in this document are from the New American Standard Bible (NASB).

<sup>10</sup> "What We Value," Eastgate House of Prayer, <https://eastgateprayer.com/about/values/>.

walk in obedience to him and to hold fast to him.”<sup>11</sup> I believe the House of Prayer model lived out through the culture of Petra Church and Lancaster County is vital to us moving into our destiny and purpose as a church body. The heartbeat and core principles of intercessory worship as displayed through David’s Tabernacle are as relevant today as they were in David’s day.

In 2001, ten of the Hopewell District churches left the Mennonite denomination and formed the Hopewell Network of Churches. They felt like God had given them a new wineskin to fill. The Atlantic Coast Conference leaders had laid hands on them, blessed them, and sent them out to form a new network. There was an understanding that these churches were a little bit different due to the mark of the Holy Spirit on them and the Mennonite Conference was okay with this; probably even a little relieved. Lester was asked to be the lead apostle, and he formed an apostolic team to provide oversight and leadership to this network of churches. Petra became the network headquarters. Since then, the Hopewell Network has grown into an international organization.<sup>12</sup> Today there are fifteen churches in our network; mostly in PA, with two in Maryland and one in Kansas. There are large networks of churches in Kenya, Haiti, Mexico, India, and Thailand that are also part of the Hopewell Network.

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<sup>11</sup> See Matt. 22:37–40, Mark 12:30–31.

<sup>12</sup> Zimmerman, *A Barn for the Harvest*, 19.

### **Birth of Eastgate House of Prayer**

Sometime around the year 2000, a group of Lancaster County spiritual leaders traveled around the county and identified twelve spiritual gates. Their goal was to see a prayer group developed at each of the gates. One of those gates was located in New Holland, which is situated in the eastern end of Lancaster County. As a result, local spiritual leaders including Lester Zimmerman, Brian Martin (Weaverland Mennonite Church) and others began an East Gate prayer group. These leaders met and prayed together for nine years before changing their name and forming the Eastern Lancaster County ministerium in 2009.<sup>13</sup> In 2011 another group of passionate worshippers, who had been praying and seeking the Lord for our region since 2008, heard the very clear voice of the Lord directing them to start a House of Prayer in the ELANCO area. After a year of church-wide soaking prayer and two more years meeting as a group called Encounter, Eastgate House of Prayer was officially birthed and launched on October 6, 2011.

During the winter prior to the launch, while seeking God about EHOP, I had a night vision that drew my attention. In it I was standing with a group of young adults along side of a large river. Beside the river was the word “IF” carved out on a massive billboard. I turned to the group standing with me and asked them, “What would happen if we do this?” Immediately a young man shouted back at me with enthusiasm: “If we do this, He will pour out His Spirit!” I took off running with the group following as darts and bullets were being shot at us. Nothing touched us as we barreled forward. When I awoke from the night vision I considered that it might relate to the HOP we were praying about starting. Later that week while praying with a small group of friends who were seeking

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<sup>13</sup> Eastern Lancaster County

God regarding the HOP, our friend Jonathan was pacing and praying and literally began to declare: “What would happen if we did this? If we do this, God will pour out His spirit! If we do this, He will pour out His spirit!” He said it over and over again. I was dumbfounded and shared my dream. We were encouraged and continued to pray and plan. There were other confirmations that came that evening as we prayed, so I emailed Pastor Lester and the elders the next morning. Within the hour Lester called to give us the go-ahead to launch this new prayer movement at Petra. He was encouraged because they had already received prophetic words about a house of prayer springing up at Petra and “a fresh release of prophetic worship and prayer becoming a deep passion in all of our churches.”<sup>14</sup>

We began to plan and create vision for this new prayer ministry model at Petra. During the summer of 2011, a group of eighteen adults and two children embarked on a road trip to Kansas City, MO to spend time at the International House of Prayer. While here we visited the prayer room, received prophetic ministry, gathered together as a team to process and discuss vision, and met with some friends on staff all with the intentions of gleaning as much as we could to help us build our own House of Prayer within our context back home. The Sunday before we launched, Lester and the elders prayed over our core leadership team and commissioned us to man the East Gate of our region. During this time, I was also on staff at Petra as the Director of Prayer Ministry and brought leadership to these two ministries that formed a powerful foundation of prayer at Petra.

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<sup>14</sup> Zimmerman, *A Barn for the Harvest*, 44.



Petra Church is situated amongst the rolling farmland of New Holland, PA in Eastern Lancaster County. Petra's campus including the Student Life Center where EHOP meets, is located at the east end of New Holland Borough with Garden Spot Retirement Village to its north and a small housing development to its south. The ELANCO School District headquarters with the Garden Spot High School and Middle School complex are all within walking distance of Petra. While our EHOP community encompasses more than just the borough of New Holland and reaches throughout the entire county and sporadically into neighboring Berks and Chester Counties, the crux of our regional focus is Eastern Lancaster County (ELANCO) where our gate is located. EHOP, like Petra Church, is a regional ministry. Ironically Petra church and EHOP sit just off of Route 23, right in the middle of a cultural divide between the black-bumper and horse and buggy Mennonite communities to the north, and the old-order Amish communities to the south.

New Holland is an agriculturally based community with the largest employers being Tyson Foods and New Holland Agriculture which engineers, builds and ships farming equipment all over the world. Tourism is ELANCO's biggest source of income as many people come to our region to experience the beauty of the rolling farmland and idealistic lifestyle of the Amish and plain Mennonites. To provide a picture of the underlying agricultural foundation of many of our families, New Holland also boasts of the largest horse, sheep, and goat livestock sales auction east of the Mississippi River. The towns of Ephrata, Leola, Blue Ball, Intercourse, Paradise and Lancaster City are all within a twenty-minute drive of Petra Church. As a whole Lancaster, PA is also known as the refugee capital of America and has taken in more than thirteen hundred refugees

between 2013 and 2017 alone.<sup>15</sup> Lancaster “takes 20 more refugees per capital than the rest of the US.”<sup>16</sup> Petra Church currently has five refugee families that are a part of our congregation. We have a regular influx of people attending Petra and EHOP who move to this idealistic area hoping to find community and a new life. Locally many new families join us from denominational and conservative church backgrounds.

Eastgate House of Prayer meets in the Oasis of Petra’s Student Life Center for an equipping service every Tuesday evening. There are also various prayer sets every day of the week that meet in Petra’s prayer room or in the Oasis. A prayer set is a two-hour block of time. These prayer gatherings each have distinct leaders and are open to the public. For the first five years of EHOP’s existence we met in Petra’s main sanctuary except for special events and all-night prayer burns.<sup>17</sup> With the completion of the Student Life Center in 2016, we made the transition to meeting in the Oasis. This was an advantageous shift for us as the Oasis is much more inviting and conducive to our smaller worship and intercession needs. The main sanctuary can house over eighteen hundred people. This provided ample space for us to spread out during our meetings but it also felt like we could get lost in the space. The sanctuary stage is also much higher than the simple platform stage of the Oasis. Here we comfortably accommodate our normal

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<sup>15</sup> Franz Strasser, “Lancaster, Pennsylvania: America’s Refugee Capital,” *BBC News*, January 27, 2017, <https://www.bbc.com/news/av/world-us-canada-38776233/lancaster-pennsylvania-america-s-refugee-capital>.

<sup>16</sup> Strasser, “Lancaster, Pennsylvania,” <https://www.bbc.com/news/av/world-us-canada-38776233/lancaster-pennsylvania-america-s-refugee-capital>.

<sup>17</sup> A “burn” consists of 6 to 100 hours of nonstop worship and prayer occurring at least once per month. According to 24/7 Burn founder, Sean Feucht, burns are very heavily worship focused, with worship as intercession. They include times of intercession but at their core is worship similar to the House of Prayer or David’s Tabernacle. The idea is to host God’s presence and move out from the secret place of intimacy into evangelism and reaching the lost. See Burn 24-7.com, <https://www.burn24-7.com>.

weekly attendance of 45–100 people in the Oasis with some room to grow. This current space offers better lighting, an updated atmosphere, an attached kitchen, and café space with ample seating area for our community nights. We value community and seek to create an atmosphere for individuals to connect with God and each other. The Oasis provides the physical structure to do this well. There is enough room to sit for equipping times and plenty of space for those who like to worship with flags, lie on the floor, or pace in prayer. Additionally, there is plenty room for hands on ministry nights when we offer corporate impartation. We also utilize the hallway and adjacent room for our “first Tuesday” ministry nights, with personal healing and prophetic ministry by appointment. The hallway that connects to the Oasis provides easy access to the two large children’s classrooms that we use weekly for EHOP childcare. This was something that we were able to begin offering once we moved into the more specialized space. Childcare through age seven (with their own EHOP enriched program) has helped us to grow as a community. Because of this we often have young families that join us on Tuesday nights. The tech booth with its up-to-date media and recording equipment, sound equipment, and camera for live streaming all support our growing ministry.

Petra Church and EHOP follow closely with the demographics of the rest of our borough and the county and are made up of mostly white (almost 90%), middle-class individuals. The population of New Holland, including the borough and the surrounding area, is 14,781 people,<sup>18</sup> while Lancaster County at large has a population estimate of

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<sup>18</sup> United States Census Bureau, “Quick Facts: Lancaster County, Pennsylvania,” U.S. Department of Commerce, <https://factfinder.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=CF>.

542,903 people.<sup>19</sup> There are around 30,000 Germanic speaking individuals, and almost the same number of Spanish speaking individuals in Lancaster County. We see this reflected in our ministries with many congregants and participants with Swiss-German roots and also a vibrant Hispanic community within our church body.

The median resident age of New Holland is 42.5 years while the median age of Lancaster County is 38 years. New Holland's median household income is \$55,159 just slightly lower than the median Pennsylvania household income of \$56,907 and Lancaster County's median household income of \$61,335.<sup>20</sup> The poverty rate of New Holland is 9%, which is 2% lower than that of Lancaster County as a whole, and 5% lower than the national average. Our community is a bit of an anomaly in that it has an incredible network of churches, businesses, and community groups that have come together to form the ministry, CrossNET. These groups partner together to provide a variety of community services, social services, youth services, and food and nutrition services to address our community's many needs. Petra Church plays a vital role in this partnership. One of the greatest issues that our community faces is the drug and opioid epidemic. Opioids and heroin abuse claimed the lives of 168 Lancaster County residents in 2017—a 40 percent increase over 2016.<sup>21</sup> This doesn't include the suicide rate that is also increasing in our region and county. These issues have become major targets for our intercession.

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<sup>19</sup> United States Census Bureau, "Quick Facts Lancaster County, Pennsylvania," U.S. Department of Commerce, <https://census.gov/quickfacts/fact/table/newhollandboroughpennsylvania,lanastercounty,pennsylvania>.

<sup>20</sup> City-Data.com, <http://www.city-data.com/city/New-Holland-Pennsylvania.html>.

<sup>21</sup> Alice Yoder, "County's coordinated approach on opioid addiction yields results," *Lancaster Online*, July 1, 2018, [https://lancasteronline.com/opinion/columnists/county-s-coordinated-approach-on-opioid-addiction-yields-results/article\\_5561de7e-7b95-11e8-8f4d-5716ba49c79a.html](https://lancasteronline.com/opinion/columnists/county-s-coordinated-approach-on-opioid-addiction-yields-results/article_5561de7e-7b95-11e8-8f4d-5716ba49c79a.html).

Petra Church's current weekly Sunday morning attendance is hovering just over 2,000 people, which is up from 2017 where the average attendance was 1,804. Of the 1804 population in 2017, 173 were 65 years or older. Petra is made up of many young families with children, which contributed to the latest Student Life Center building project. This is also reflected in our large turnout of young families with children at EHOP.

Throughout the past nine years of our existence, we have been able to expand our prayer base and continually raise up new intercessors, worshippers, and leaders. Although the majority of our intercessors, worship teams, and ministry teams are from Petra, we now have a growing group of people from throughout our network and community that join us for common equipping and prayer on Tuesday nights. We incorporate a harp and bowl model similar to that of IHOP-KC that encourages prophetic worship and intercession. This prayer format is also reflected in David's Tabernacle that we see described throughout the Old Testament. We have modified this to fit our context and culture and have seen positive results.

### **My Ministry Journey**

I have been a follower of Jesus since I was a child, but it was hunger for answers that propelled me into a power encounter with God when I was twenty-six that radically changed my life and set me on a journey of truly knowing Him and experiencing the supernatural. This transformation is what has informed my ministry journey and is worth visiting in order to gain the broader perspective.

I was raised in a Christian home where my parents were both first generation believers and therefore experienced much oppression and heaviness throughout my formative years. I accepted Jesus when I was five years old, but regularly had nightmares and even had demons appear to me. Our cessationist church leaders believed that God no longer speaks to His children today and that by accepting Christ, the enemy no longer has a hold in one's life. They readily dismissed the power of both God and Satan. This did not equate with my life or my family's life, as I recognized the spiritual battle raging all around. For example, within an eighteen-month timeframe my brother Kiel, a high school senior, contracted bacterial meningitis and almost died, my dad, a c-5, c-6 quadriplegic had a second accident and died,<sup>22</sup> my mom was diagnosed with stage 3-C ovarian cancer and given a 15% chance of survival (same week my dad died), my grandfather passed away, and an uncle who was a 33<sup>rd</sup> degree Mason shot himself. Due to the oppression, death, and many disappointments of my youth and young adult years I perceived God as weak and powerless. I believed He was either unwilling to or was incapable of overriding my circumstances and bringing much needed healing and freedom. I recall regularly ruminating over this question: "How can Christians live such defeated lives?" Ultimately, I later discovered that I did not believe that God was good.

For me one of the biggest areas of confusion was healing. As I read my Bible, I saw Jesus heal and restore the blind and enable the lame to walk instantly. This had been the prayer of my brothers and me our entire growing up years. We prayed over every meal, "God if it be your will, let Dad walk." My understanding (based on the cessationist teachings of our church) was that it was God's will that my dad had his accident. It was

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<sup>22</sup> He was already a C-5, C-6 quadriplegic from a hunting accident that rendered him paralyzed from the chest down when he was thirty-three; and then died of a heart attack at fifty-one

all a part of His plan and purpose. I had a distinct disconnect with this and found myself in a crisis of sorts. I have always said in my heart, “there’s got to be more than this!” I did not want to live a defeated, pitiful Christian life. I never once doubted God or his existence, but I did want some answers. This prompted a time of seeking God. I began testing the circumstances of my life against the Scriptures and searching out an answer to this dichotomy. During this time, I read a book on spiritual warfare by Cindy Jacobs entitled, *Deliver us From Evil*. One evening after reading through the deliverance prayers in the back of this book, particularly the ones to break ties with Freemasonry and a spirit of death, I went to sleep only to be awakened by a flash of light in my room at exactly three a.m. I was immediately filled from head to toe with the Holy Spirit. In that same instant I saw with my own eyes, as an ugly, big-eared demon was flung off of my right side and disappeared through the wall. I was immediately filled with the Holy Spirit. It was as if my entire body had been inserted into an electrical outlet. Intense power concentrated on my hands, feet, abdomen, and mouth. This intensity continued for at least forty-five minutes without ebbing. I wept as I knew He was delivering me and setting me free. It was as if the Lord was saying, “Yes, Kara, what you have been asking me about is real.”

This encounter launched me into accelerated spiritual season that would form the foundation for my future. As I began to recognize the power and presence of God through the person of the Holy Spirit, my life began to change. It was this merging of the Word of God with the Spirit of God in my life that freed me and set me on a path marked by the supernatural power of God. The most defining thing that happened in those initial moments when the Holy Spirit first touched me is that I no longer felt the oppression that

had followed me every day of my life. The nightmares ceased and I immediately began to have dreams, visions, and encounters. I would dream and then watch these things unfold in my life. It was wild! This acceleration in the things of the Spirit has led me on a journey of training and ministry preparation.

In the fall of 2006, I began working through my own healing and learning everything I could about spiritual warfare, the prophetic, deliverance, and inner healing. Over the next few years, I was trained in Theophostics, Cleansing Stream Discipleship Ministry, Elijah House Ministry, Sozo, Shabar, Restoring the Foundations, and Pure Desire.<sup>23</sup> As I began to minister and see tremendous results using each of the tools I acquired during this season, I enthusiastically assumed this was what I was going to do with my life. Little did I know then that each of these tools would be necessary for equipping, activating, and releasing the Church to do the things that Jesus did.

Around this same time, I was also introduced to Randy Clark and Global Awakening and attended my first School of Healing and Impartation in Bethlehem, PA. Here I witnessed a blind woman receive her sight and a woman born deaf hear and speak for the first time. I was forever wrecked! My faith level grew exponentially and the standard for healing was raised and set high in my life. As a result, I began to step out and move in words of knowledge and healing with great accuracy and results. Since then I have received much training through GA. This ministry has significantly altered and impacted my life and growth in the supernatural. While a high school science and agriculture teacher, I would regularly see students healed in my classroom. I began serving on my church's altar ministry team and saw many healed and delivered. It was an

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<sup>23</sup> Cleansing Stream Discipleship Training will be referred to as CS throughout this document. Restoring the Foundations will be referred to as RTF.



exciting time for me, but I began to become dissatisfied once again and longed to equip and train people to do the works of Jesus.

In 2008 I began attending Tuesday nights at Gateway House of Prayer that had just launched in Ephrata, PA. This was my introduction to the House of Prayer movement, Mike Bickle, and also the start of my connection with HarvestNET and leaders including Barry Wissler, Marc Dupont, Alan and Eileen Vincent, and Franz Lippi. I sat under their teaching and received powerful impartation from these leaders. Over the next few years, I also attended classes at HarvestNET's Kingdom Ministry School (which I would lead in a few years).

In 2007 I interviewed for a Community Life Pastor position at Petra Church but instead was asked to lead Petra's Prayer Ministry as the Director. I was disappointed but knew I was at critical crossroads. I was also considering resigning from my teaching position to attend Randy's Global School of Supernatural Ministry (GSSM). I interviewed with the GSSM staff but decided to go for the hands-on experience of running Petra's prayer and prophetic ministry. This seven-year season served as an unbelievable school of the Spirit for me as I grew not only in the gifts of the Spirit, but my teaching, equipping, and activation skills also grew substantially. My responsibilities included overseeing and developing congregational prayer ministry as I worked directly with our senior pastors and my team of leaders to develop vision and plan prayer strategies for the congregation.<sup>24</sup> I developed and trained teams for spiritual warfare in people's homes and in crisis situations and trained teams to pray for healing and deliverance. I taught and trained prophetic teams and began an Encounter harp and bowl

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<sup>24</sup> Lester and Erma Zimmerman are the senior pastor couple of Petra Church.

prayer and worship set on Sunday evenings. I also partnered with our Counseling Department to merge prayer and counseling together in a way that brought the power of the Spirit into counseling sessions and would often sit in these sessions to provide discernment and ministry when it made sense. Geri Fisher (Director of Counseling) and I began a new venture together bringing leadership and vision to Petra's new ministry, Life Spring.

For two years I traveled to the Fritztown Fire Hall every Tuesday night to listen to Dan Mohler teach on healing.<sup>25</sup> Afterwards we would pray for the sick and other needs. This was a tremendously stretching and growing season that further stoked the fire in me. I wanted to see God do more through me, but ultimately through the entire Church!

I experienced another power encounter during a *Women on the Front Lines Conference* at Life Center in Harrisburg, PA. It was the last day and Heidi Baker had just finished the morning session. Leon Hoover approached me and asked if he could pray for me. I said sure and the moment he reached out to touch my shoulder I flew back and hit the floor. I was overwhelmed with intense power and electricity throughout my entire body as I lay on the floor shaking. My hands hurt and were distorted from the intensity of power. I was unable to move and remained pinned to the floor for three hours. To make things more interesting the next speaker, Anne Stock, had to walk around me during her entire teaching session as I was stuck right up front, dead center. This was humbling as I felt rather conspicuous. My body was like spaghetti and I was grateful to be traveling with a friend who was able to help me into the car and drive me home.

Around this same time, I got ahold of Kevin Dedmon's book, *The Ultimate*

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<sup>25</sup> The now famous Todd White was also with us every week, but we were all there to sit under Dan Mohler's teaching.

*Treasure Hunt: A Guide to Supernatural Evangelism Through Supernatural Encounters.*

This book really moved me. I read it and then invited the congregation to join me treasure hunting.<sup>26</sup> I was already out praying for people and seeing them healed, but treasure hunting allowed me to tap into the prophetic and words of knowledge on a new level outside the four walls of the church. I was excited and had a great group of people come out on those trips. I also began training other churches and leaders. It was amazing! We saw legs, hips, teeth, backs, ears, eyes—you name it—healed on the spot. Some girls from a traveling soccer team were healed instantly through words of knowledge. As one received healing, we encouraged her to pray for another that needed healing. One girl was even healed through a cell phone, and another girl asked us to receive Jesus! He is extravagant with His love and goodness. Talk about faith building!

In 2009 I traveled to Redding, CA to visit some friends and to attend a week of classes at Bethel's School of Supernatural Ministry. This served to further fuel the fire in my heart for more of God. I wanted more of Him and I wanted everyone I knew to want more of Him too! The following year while I was seeking the Lord about going back to school for more education or training, I traveled to Thailand on an exploratory trip with our Network's Missions Director and another leader. We were getting ready to send our first church planting team to Ubon Ratchathani. When I came back, I sensed that it was indeed time to begin working on my MDiv at Evangelical Seminary in Myerstown, PA. Lester Zimmerman, Dave Hess, and Barry Wissler each contributed to this decision.

Lester and the others felt this step would help to further solidify my foundation for the

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<sup>26</sup> A treasure hunt is a form of power evangelism where individuals ask the Holy Spirit to reveal clues (words of knowledge) about the people (treasures) they will encounter when they go out on the streets, mall, or wherever the Lord leads. The Holy Spirit highlights people and specific things about these people in advance creating much faith for salvation, healing, and other ministry to take place. Cf. the parable of the lost coin in Luke 15:8–10.

future. As a confirmation, the Petra elders and senior leaders invited me to move into a paid staff position at Petra. I would remain in the same role, but now be paid to do it. This allowed me the freedom to quit my job, sell my house, move in with a friend, and begin seminary. This was a bold step forward, but not an easy one. I went from a full-time teaching salary to a church salary that initially included just sixteen hours of pay each week. But I did it and made the leap. That winter, while I was in seminary, I traveled to Russia to teach pastors and leaders in a school of ministry. While there I experienced the joy of watching my students begin to walk in their identity and in a new authority to heal the sick and pray for deliverance. The miracles that happened there were astounding and their tenacity in prayer was jaw dropping. When I returned, I experienced some backlash and so Lester and the five-fold<sup>27</sup> team decided to license me immediately. I was commissioned and credentialed as a Hopewell Network minister.

In January of 2012 Geri Fisher and I drove to Harrisburg to meet Thom Gardner, a presence-based healing minister that we were both acquainted with, for a ministry session. I had been dealing with a deep hopelessness and would often experience a heart-wrenching pain when it was triggered. I had already experienced healing through CS, RTF, and countless ministry sessions prior to that day. This included a thorough format RTF session that had unearthed the demonic protector spirit that had fed me the lie that “God didn’t have good things for me.” Later I had an aha moment while standing at Christ Community Church listening to Sheri Hess share her story of walking with her husband Dave through his healing journey. Here I realized that deep down I did not think

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<sup>27</sup> The five-fold team refers the five ministry roles outlined in to Eph. 4:11–12. A five-fold ministry team is defined as the church leadership ministry that consists of: apostles, prophets, evangelists, pastors and teachers. It is a biblical blueprint given to equip the saints and grow the kingdom

God was good. Yikes! This set me on a deeper path to encounter the love and goodness of God. Within minutes of entering the ministry session with Thom, the Holy Spirit gently placed His finger on the root of the pain. I sat in amazement as I watched my “little self” join hands with my “big self” as I stood with Jesus. I experienced integration in a place of childhood abandonment that set me completely free!

God’s timing is so great. A few weeks later, after Petra hosted Randy Clark and GA’s first Foundations of Faith conference, I met my husband. Pete had been looking for a way to meet me and get to know me for a number of months before deciding to take the plunge and come out on a treasure hunt. I ended up in a group with Pete and his dad. We talked on that trip and to his surprise I had worked at a hardware store for about six years while in high school and college. Since he and his dad were partners at their family hardware store this was icing on the cake for him. It took him a few weeks before asking me out. I was reluctant since I knew he was almost six years younger than me. But he pursued me in a whirlwind of a courtship. Within two months we fell in love and he asked me to marry him. Being thirty-three when we got married that fall, I had waited a very long time for someone like Pete. Jesus had brought together two unlikely people in His perfect timing.

In May of 2013, after three years of fulltime study, I graduated from Evangelical Seminary with my MDiv and a focus in World Christianity. My seminary studies afforded me the time necessary to deepen and solidify my understanding of the Spirit and the Word. I was pleasantly surprised to find that my fellow classmates and professors were more biblically rooted in sound doctrine and not at all what I was expecting coming from my harsh cessationist background. I had braced myself for the dreaded battles and

judgments that never came. In addition to this, I am grateful for the earlier opportunities and the hands-on training that I received while leading Schuylkill County's Youth Development Program as an employee of Penn State University and also the seven years I spent in the classroom as a high-school science teacher. But today I am most passionate about equipping, exhorting, and activating the Body to use her gifts and walk in her calling and take seriously the assignment to call forth the gifts of the Spirit and the unique destinies that reside in each follower of Jesus.

### **The Commissioning**

After a few years of leading our House of Prayer, I recall fighting an internal urge to jump ship to focus on equipping and training people to use their gifts. The Holy Spirit spoke to me about this through a vision and encounter that further solidified and clarified my call. I was standing in my Father's house as a large angelic being knelt down with his sword to commission us. He stated that there are two things that are important. He started with the second and asked my brother standing next to me what he was called to do. My brother immediately shouted out that he must go! He had to go and spread the gospel to all who had not heard. The being said, "Yes! Go!" and commissioned him. Then he turned to me and said, "Now for what is primary," and asked me the same question. I responded, "I must raise up, activate, and release people to go!" He said, "No, this is the same as the second." Then he shouted, "But who will minister to the Lord? Who will remain in my Father's house to worship and adore Him? Who will cultivate the presence of the Lord?" I immediately began to hear the chorus, "Day and night, night and day, let incense arise! Day and night, night and day, let incense arise!" I was taken up above and

could see the worship and prayer that was being lifted up across the land. It looked like smoke or incense rising up to heaven. It was as if the whole earth and the Church were crying out to heaven saying, “the Spirit and the bride say, come!” When I woke from this encounter I was weeping because the power of God was so strong on me and in the room. I could still feel the power and electricity on my body for a good half hour afterwards and continued to hear the HOP chorus all day.

Through this encounter the Lord solidified some truths in my heart regarding prayer and missions. First of all, He is my first love; my first priority. Ministry to the Lord in my Father’s house, the House of Prayer, or the Church is vital to the end time harvest. Secondly, sending out and going happen best when there is first and already ministry to the Lord taking place. The correct sequence is: minister to the Lord, and then go and reach the lost. It is difficult to have one in a healthy way without the other. Therefore our EHOP motto, “Encounter Jesus, Pray and Go!” defines my heart call and ministry journey so well. Today I know I am called to equip, activate, and exhort the Church to pray and to use her gifts. But foremost, like David, I am called to create a resting place for presence of God and to minister to the Lord.

### **The Synergy**

My spiritual journey has converged with the lives of my context as a timely setting for my doctoral project. I continue to serve as the Director of the Eastgate House of Prayer seeking God for regional transformation and revival. I also travel to the churches throughout the Hopewell Network and the region teaching and conducting schools of the Holy Spirit, prayer, prophetic, worship, healing, and evangelism through

my personal ministry, Equipping the Harvest. As a house of prayer located amongst the rolling farmland of Lancaster, Pennsylvania we are a part of a worldwide prayer movement. We recognize that one of the greatest needs within the body of Christ today is for a radical, dedicated, and passionate group of believers to rise up in the power of consistent, persistent prayer to push back the kingdom of darkness so that the Good News can go forth. All across the nations of the earth, God is raising up an army of prayer warriors to do just that. As a part of this prayer movement, we seek to create an atmosphere for God's manifest presence to reside in our region. EHOP is a place where people can come to experience God and encounter Him in a real and transforming way. We feel strongly that we are to equip and exhort the church to pray!

In 2013 I stepped down from my role as Director of Prayer Ministry to start a family. Soon after the birth of our son, I began working as the Director of KMS with HarvestNET in Ephrata but continued to provide leadership to EHOP. With my stepping away from this Prayer Director role at Petra, there was a separation or silo-effect that occurred between EHOP and the rest of Petra's prayer ministry. Both EHOP and Petra's prayer ministry—currently this is essentially Sunday morning altar ministry—have their own leadership teams that help to build vision for these individual ministries. While in the role of Prayer Ministry Director I oversaw vision for both of these prayer ministries, bringing cohesiveness to prayer at Petra. With this change we seem to be on separate paths. Due to leadership structures and a current season of transition in the Prayer Ministry Director role once again, this disconnect has been emphasized and a solution is sought. I would like to see the formation of a team with the specific purpose of creating a joint vision and direction for prayer at Petra, especially since the base of our intercessory



prayer shifted toward the House of Prayer model in 2011. Generally speaking, there is a disconnection in the level of understanding of what EHOP is and what our purpose is as a ministry. For some, the house of prayer, or intercessory worship model is intense and more on the supernatural side, as our meetings often include times of singing in the Spirit, prophetic songs and words, and impartation by the laying on of hands. Meanwhile our Sunday morning services at Petra are intentionally seeker-friendly. This is not a bad thing at all and to be somewhat expected in a larger church, but I would love to bridge this gap to see more people released to minister to the Lord and grow in deep life-giving intimacy with God. Many people in our church do not know what it means to minister to the Lord or to strengthen oneself in the Lord. To boil it down, the church does not know how to pray in a way that is enjoyable, sustainable, or effective. I believe we have to teach people how to pray and that prayer itself has to be modeled. Prayer is a muscle that needs to be stretched and developed.

Currently our church is going through a time of renewal of first love, with a call to prayer, being heralded by Pastor Lester, our elder team, and EHOP. Over the past thirteen years this has been my mission at Petra. I have been actively involved in leading prayer ministry at Petra Church and equipping and exhorting the Church to pray. I feel my accumulated ministerial skills and my calling to draw the Church into her first place of ministry to the Lord will serve this project context well.

EHOP provides the base of intercessory worship and prayer that is foundational to all of Petra's ministries. Today we are more resolute than ever in our call to raise up and build this culture of prayer in our church and our region to see His kingdom come and His will be done on earth as it is in heaven. As has already been established, prayer is at

the very core of who we are as a church and network. Even so, there is an observable disconnect between our current understanding of what prayer is, why we do it, and how we live this out practically. We were birthed out of a move of God, and I desire to see a move of God that is sustainable from generation to generation without losing this fire and power of God. I long to see a prayer movement that effectively motivates and empowers the Church in our region to pray and encounter God. I believe the combination of prayer and intentional intimacy with God is the springboard and source for a sustainable work of the Holy Spirit in our church, network, and region. I believe that through prayer and consistent intimacy with God this is attainable.

### **Conclusion**

This project will examine the premise that worship-based prayer makes prayer more enjoyable and sustainable. As we gaze on God's beauty by studying His Word and meditating on what Scripture says, our hearts become alive and connected with the Father. Meanwhile, music helps keep the fire of intercession burning day and night, sets our focus on the Lord, and builds connection in the body of Christ. In this place we are more readily able to hear God's voice and become a people of response. Intercessory worship is a tool that helps people overcome their resistance to prayer. Intercessory worship ultimately produces sustainable intimacy and becomes a seedbed for transformation.

The objective of this project is to develop and implement an experiential training model, a six-week school, with the intention of activating the characteristics of Davidic Intercessory Worship. I will argue the importance of the Church reestablishing Davidic-like intercessory worship that is characterized as being: intimate, presence-based,

continuous, extravagant, creative, and spontaneous. The hypothesis postulates that participants who are actively engaged in intercessory worship will report an increase in their ability to hear and respond to the voice of God and will find prayer more engaging and more sustainable in their lives

The research methodology will be qualitative in nature with a phenomenological approach to inquiry via one-on-one interviews, focus groups, and surveys. I will then examine the research results and responses to this new model of prayer to examine if, and to what extent, they support the original hypothesis.

## CHAPTER TWO

### BIBLICAL FOUNDATIONS

#### Introduction

When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying, “Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. “You have made them to be a kingdom and priests to our God; and they will reign upon the earth (Rev. 5:8–10).

24/7 intercessory worship changes the spiritual atmosphere of a church, city, region, or nation. Mike Bickle asserts, “There is an irrefutable law in history that revival or justice is released in a measure whenever night and day prayer and worship are offered. When night and day prayer has been offered to God throughout history, God released a breakthrough of His power.”<sup>1</sup> Today many spiritual leaders agree that history’s greatest harvest is yet to be gathered in, and in the words of Eastman, “the Church is about to come together as never before, saturated in a Harp and Bowl, intercessory-worship atmosphere. Intercession, saturated in worship, will create a climate for the most productive evangelism advances in history.”<sup>2</sup> This worldwide, intercessory worship movement in the spirit of the Tabernacle of David is also reflected in the heavenly

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<sup>1</sup> Mike Bickle, *Harp and Bowl Handbook I* (Kansas City, MO: IHOP-KC Missions Base, 2005), 5.

<sup>2</sup> Dick, Eastman, *Pathways of Delight: Discovering the Design of Intercessory Worship* (Ventura, CA: Regal, 2002), 17–18.

worship scene occurring before the Throne of God.<sup>3</sup> We can be certain that worship-saturated intercession will be a key to the last great harvest on earth. As a matter of fact, 24/7 intercessory worship may well become the greatest prayer movement in the history of the Church.

This study will focus on one key New Testament passage from the book of Acts while considering a parallel passage from the Old Testament.<sup>4</sup> In making this selection, various texts were pondered. There are other passages that depict intercessory worship including, King David's establishment of the Tabernacle of David, which operated via a system of 24/7 worship and prayer on Mount Zion, and of course, the heavenly scene.<sup>5</sup> Acts 15 was chosen as the focal passage because of its clear correlation between intercessory worship and a great end time harvest. While evaluating the Acts 15 pericope, the guiding question of the exegesis will be: how does this passage pertain to intercessory worship and the nations seeking the Lord? The exegesis will show that the Scripture passage emphasizes the importance of the Church reestablishing Davidic-like intercessory worship that is characterized as being: intimate and presence-based, continuous, extravagant, creative, spontaneous, and skillful.

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<sup>3</sup> The Intercessory Prayer Movement encompasses the House of Prayer Movement, the Burn 24/7-movement, the 24/7-prayer movement (UK) and other prayer and worship movements occurring worldwide. The roots of these movements are embedded in a specific eschatological (cf. Amos 9:11–15, Acts 15:12–17) and ecclesiastical understanding of the Scriptures regarding the identity of the Church (cf. 1 Pet. 2:1–12, Isa. 56:6–8) and her destiny of revival (cf. Matt. 16:13–19, Matt. 9:37–38; Joel 2:28–32; Acts 2:17–20). This stream of the body of Christ is seeking to see churches in every denomination return to the biblical mandate for day and night prayer and worship (cf. Mal. 1:11, 1 Chron. 15:1–17:27) so that the Gospel can go forth with power and effectiveness (cf. 2 Thess. 3:1).

<sup>4</sup> The Old Testament will be OT and the New Testament will be NT throughout this document.

<sup>5</sup> David's throne or kingly administration was established on Mount Zion (cf. 2 Sam. 5: 6–10). King David also established the priestly worship order and placed the Ark of the Covenant on Mount Zion. He then set Levite singers and musicians around the ark to minister to God continually (1 Chron. 16:4, 37), then 288 musicians and 288 gatekeepers who were also 24/7 (1 Chron. 25), and later 4,000 musicians with 4,000 gatekeepers (1 Chron. 23).

There are few historical events recorded in the NT that carry more weight or importance than what we see happening in the Acts 15 Jerusalem Council account. Even C. I. Scofield wrote, “Dispensationally this is the most important passage in the NT. It gives the divine purpose for this age, and for the beginning of the next.”<sup>6</sup> Within this text arises a framework that is foundational for the historic progression of Gentile inclusion within the apostolic Church. Additionally, it sets forth a realization that both the Davidic kingdom and Davidic worship are at hand and of importance and not just one or the other. This chapter will seek to draw forth a clear understanding of what the NT and OT writers meant by “rebuilding the tabernacle of David . . . so that the rest of mankind may seek the Lord. . . .” (v. 16–18).

In Acts 15:13–18, James referred to Amos 9:11–12 declaring that Gentiles should be accepted into the predominantly Jewish Body of Christ, without needing to convert to Judaism. The apostles understood that in the end times, God would reestablish the Messianic kingdom over all the nations (cf. Isa. 9:7). In Acts 10, God visits the Gentiles with His Spirit and salvation at Cornelius’s house in direct agreement with OT prophecies. James quotes the prophet Amos to prove that many Gentiles will be saved in the context of the restoration of the Davidic dynastic reign. This restoration will, of course, include David’s heart for worship and prayer. Intercessory worship in the spirit of the Tabernacle of David will undoubtedly be a part of the ultimate kingdom reign of Jesus. Though Amos 9:11 is not prophesying primarily about 24/7 intercessory worship or the harp and bowl model, this kind of worship-based prayer will be a foundational

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<sup>6</sup> C. I. Scofield, ed., *The Scofield Reference Bible* (New York, NY: Oxford University Press, 1909), 1169. Scofield represents the classic dispensational viewpoint.

reality in the release of Jesus' worldwide rule over the nations. This chapter will direct us toward a deeper understanding of this passage and its implications for the Church.

### **New Testament Exegesis: Acts 15:16–18**

#### *Historical and Literary Analysis*

In order to fully comprehend the Acts 15:16–18 pericope it is critical to understand the historical setting of Acts chapter 15. The main issue at the time of this account was the conflict over the thousands of Jewish and Gentile believers coming into the Church. The Early Church was in a period of radical transition moving from the Old Covenant with its laws and ceremonies into the New Covenant with its grace and freedom in Christ. According to Conner, “It looked as if the whole of the Early Church would be rent in two factions, two Churches—a Jewish Church and a Gentile Church, thus dividing the Body of Christ.”<sup>7</sup> In the beginning of Chapter 15, while Barnabas and Paul were still in Antioch, they faced formidable opposition from a group best known as Judaizers. These legalistic men were Jewish followers of Jesus who believed that “Gentile converts could not truly be saved unless they went further and were circumcised, thereby becoming faithful, Torah-adherent Jews.”<sup>8</sup> On top of this, Wiersbe explains that these Judaizers did not understand how the Gentiles and the Jews would relate to each other in the church, or even more specifically, how the Church fit into God's promise to establish a kingdom for Israel. In Isaiah 2:2 and 11:10 the OT declared both the salvation

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<sup>7</sup> Conner, *The Tabernacle of David*, 21.

<sup>8</sup> C K Robertson, “Proto-Conciliarism in Acts 15,” *Sewanee Theological Review* 61, no. 2 (Easter 2018): 417.

of the Gentiles and the future establishment of a glorious kingdom for Israel (cf. Isa. 11–12, 35, 60). Despite the clarity of the promise, there was little explanation regarding how the two groups would actually relate to each other. “The legalists in the church were jealous for both the future glory of Israel and the past glory of Moses and the Law. It seemed to them that their acceptance of the Gentiles as ‘spiritual equals’ jeopardized the future of Israel.”<sup>9</sup>

As a result, “the Brethren” determined that Paul and Barnabas and some others should go to Jerusalem “to the apostles and elders” concerning the issue at hand (cf. Acts 15:2). When Paul and Barnabas arrived in Jerusalem they were received by the Church and the Church leadership and “report[ed] all that God had done with them” (v. 4). But their report was immediately met with an onslaught of opposition. These Judaizers felt as if something important would be lost if these newly converted Gentiles were to integrate into the Jewish community without honoring “the long-held traditions and identity markers of the Chosen People of God.”<sup>10</sup> Circumcision, and the life of faithful adherence to the Law of Moses to which the crucial rite of initiation pointed, had long differentiated the Jewish people from the surrounding nations that threatened either to assimilate or to annihilate them.

In Acts 15 the Council convenes in Jerusalem prompting much debate. Here four specific phases are recorded in the discussion surrounding the Gentiles at the Jerusalem Council. First, in verses 6–11, Peter stands and recounts his experience beginning with the conversion of Cornelius and his household in Caesarea (cf. Acts 10). He recounts that

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<sup>9</sup> W. W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 463.

<sup>10</sup> Robertson, “Proto-Conciliarism in Acts 15,” 418.



in this case God poured out His Spirit on uncircumcised Gentiles amazing everyone including the circumcised believers traveling with him (v. 7).<sup>11</sup> Peter reminds the leaders that early on God had made it clear He would use him to share the good news with the Gentiles and they would believe. The gift of the Holy Spirit was a sign that God accepts Gentiles as Gentiles (v. 8). On the basis of this historical evidence, Peter asserts that the leaders in Jerusalem should not test God by placing the Law of Moses as a yoke on these new converts. He argues that both Jews and Gentiles are being “saved through the grace of the Lord Jesus” (v. 11).

During the second phase of discussion occurring in verse 12, Paul and Barnabas give an account of the many signs and wonders that were occurring throughout their ministry among the Gentiles.<sup>12</sup> Their evidence further solidifies Peter’s argument. After some silence as the Council leaders take in all that has ensued, James responds with authority. This marks phase three of the discussion.

James’s speech in Acts 15:13–21 establishes the deciding factor in the Council at Jerusalem. James begins by emphasizing the importance of Peter’s experience with Cornelius and of God “taking from among the Gentiles a people for His name” (Acts 15:14). It is rather interesting that James refers to Peter as Simeon here. By using Peter’s Aramaic name and not his Greek name, *Petros* or Peter, it appears that he is intentionally appealing to this group of Jewish Christians.<sup>13</sup> What follows is the most critical piece of

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<sup>11</sup> Cf. Acts 10:44–47; 11:15–17. The Spirit signifies that the age of Messianic salvation and deliverance promised in the OT has arrived (cf. Isa. 11, 32, 42, 44, 61; Ezek. 36–37; Joel 2). The Spirit is one of the blessings promised in the New Covenant (cf. Ezek. 36:25–27).

<sup>12</sup> Cf. Acts 14:3; 13:46–48; 14:21–27, 15:3–4.

<sup>13</sup> C K Robertson, “Proto-Conciliarism in Acts 15,” *Sewanee Theological Review* 61, no. 2 (Easter 2018): 419.

the argument because it is based on Scripture. Bauckham suggests that, “the matter under discussion is one of *halakha* (v. 5), which could only be decided from Scripture.”<sup>14</sup> James quoted a prophecy from Amos 9:11–12 to substantiate the fact that God was indeed at work among the Gentiles. He appeals to the sacred text instead of to his own personal experience of the Holy Spirit’s work among the Gentiles like Peter, Paul, and Barnabas each did. His strategic quote from the divine Scriptures puts an abrupt end to the Council discussion. What immediately follows is phase four, the decree of the Jerusalem Council and a resulting letter to be circulated among the Church.<sup>15</sup>

Here, in the midst of this major shift in Church history, Luke, the New Testament writer of Acts, specifically introduces The Tabernacle of David to us. Even more particularly, Luke is recording the prophetic commentary of James, the brother of Jesus. According to Carson and Moo, Luke was clearly well educated since “the Greek of Luke is good literary Greek . . . he knows his Old Testament in the Greek Septuagint version, [and] has an excellent knowledge of political and social conditions in the middle of the first century. . . .”<sup>16</sup> Acts is essentially part two of the gospel of Luke and was never intended to be separated from Luke (cf. Luke 1:3; Acts 1:1).<sup>17</sup> As far as literary

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<sup>14</sup> Richard Bauckham, “James and the Gentiles (Acts 15:13–21)” in *History, Literature, and Society in the Book of Acts*, ed. Ben Witherington (Cambridge: Cambridge University Press, 1996), 154. *Halakha* is the collective body of Jewish religious laws derived from the written and Oral Torah. It is also known as the Law of Moses.

<sup>15</sup> According to Acts 15:19–21, the end results of the Council was that the Gentile Churches did not have to be circumcised or come under the Law of Moses, or submit to the Judaizing teachers of the Law. Four things were prohibited for both Gentiles and Jews: 1. Abstinence from pollution of idols 2. Abstinence from fornication 3. Abstinence from things strangle and 4. Abstinence from blood.

<sup>16</sup> D A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, 2nd ed. (Grand Rapids, MI: Zondervan, 2005), 290.

<sup>17</sup> Norman Perrin and Dennis C. Duling, *The New Testament, an Introduction: Proclamation and Parenthesis, Myth and History*, 2nd ed. (New York: Harcourt Brace Jovanovich, 1982), 293. When the NT texts were collected the four gospels were grouped together, separating Luke from Acts. Luke himself

classifications are concerned some indicate it does not fit into any known genre, but most biblical scholars agree that the book of Acts should be placed in the history category.<sup>18</sup> Others like Talbert have styled Acts as a succession narrative<sup>19</sup> while Pervo suggests that Acts be read as a historical novel.<sup>20</sup> Talbert alludes to the book's unique theological perspectives and its relationships to the book of Luke whereas Pervo addresses its elements of storytelling.<sup>21</sup> Even so, it is most accurate to classify Acts and particularly the Acts 15 pericope as an ancient historical work.

In addition to genre and authorship, it is critical to mention that Luke's speaker is not James, the brother of John or James the Lesser who were both among the twelve disciples.<sup>22</sup> Scholars agree on the identity of James as the brother of Jesus since the Apostle James (the brother of John) had already been "put to death with a sword" by Herod (cf. Acts 12:2). The only other prior reference to another James appears in Acts 12:17 via Peter's passing comment to a prayer group gathered in Mary the mother of John's home: "Report these things to James and the brethren" (Acts 12:17). Spencer points out that "Luke never bothers to profile this James; apparently he is so well known as to need no introduction. This can only be James, the brother of Jesus, who quickly rose

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never entitled his two-volume work. The title "Acts of the Apostles" came about simply from the contents of Luke's second volume.

<sup>18</sup> Carson and Moo, *An Introduction to the New Testament*, 301.

<sup>19</sup> Charles H. Talbert, *Literary Patterns, Theological Themes, and the Genre of Luke-Acts* (Missoula, MT: Scholars Press, 1974), 20.

<sup>20</sup> Richard I. Pervo, *Profit with Delight: The Literary Genre of the Acts of the Apostles* (Philadelphia, PA: Fortress Press, 1987), 105.

<sup>21</sup> Pervo has issue with the historicity of Luke-Acts all together.

<sup>22</sup> He was not James the Son of Zebedee, the son of thunder (cf. Matt. 10:2; Mark 3:17; Luke 6:14) or James the Less, the son of Alphaeus (cf. Matt. 10:3, 27:56; Mark 2:14, 3:16, 18, 6:3, 15:40, 47; Luke 5:27, 6:14–15, 24:18; Acts 1:13, 4:36).

to a high position of leadership in the Jerusalem congregation after Jesus' resurrection."<sup>23</sup>

When this James speaks in Acts 15:13–21, the whole church including the apostles and elders listen!

Suggested dates for the book of Acts range across an entire century from A.D. 62 through the middle of the second century. And while scholars like Fitzmyer place the writing of Acts around the “80’s, or a bit later,”<sup>24</sup> leading Tabernacle of David scholar, Conner, places the events of the Acts 15 pericope at A.D. 50–51.<sup>25</sup> In this transition season God was indeed building His Church just as He promised. However, “the revelation that the Jew and Gentile were one in the Church, the one Body of Christ, had not yet fully dawned upon the early Apostles.”<sup>26</sup> Thus, this chief piece of revelation was foremost in the Apostle Paul’s approach to sharing the Gospel of Jesus with those he was sent to reach. He wrote in 1 Corinthians 12:13, “For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.” Paul’s approach to sharing the message of the Gospel was to first go to the Jews and then to the Gentiles. In this process Paul became a great Apostle to the Gentiles primarily because the Jews rejected his message (cf. Acts 14:27).

#### *Detailed Exegesis: Acts 15:16–18*

‘After these things I will return, And I will rebuild the tabernacle of David which has fallen, And I will rebuild its ruins, And I will restore it, So that the rest of

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<sup>23</sup> F. Scott Spencer, *The Gospel of Luke and the Acts of the Apostles* (Nashville, TN: Abingdon Press, 2008), Ministry Matters, Chapter 7. Cf. also 1 Corinthians 15:7; Galatians 1:19, 2:9; James 1:1.

<sup>24</sup> Joseph A. Fitzmyer, *The Acts of the Apostles: A New Translation with Introduction and Commentary*, AB 31 (New York, NY: Doubleday, 1998), 51–55.

<sup>25</sup> Conner, *The Tabernacle of David*, 21.

<sup>26</sup> Conner, *The Tabernacle of David*, 21.

mankind may seek the Lord, And all the Gentiles who are called by My name,' Says the Lord, who makes these things known from long ago (Acts 15:16–18).

Despite the fact that this critical passage depicts the development of the entire NT Church, there has been limited exegetical and contextual work done. Modern NT scholars are divided on the issues that it raises but remain in agreement on its significance. The Acts 15:16–18 text sets forth an interesting intersection of OT and NT hermeneutical continuity, eschatology, theology, MT<sup>27</sup> versus LXX<sup>28</sup> textual discrepancies, and the relationship between Israel and the Church. One of the first things to consider regarding this Acts 15 pericope is that it is an almost direct quote of Amos 9:11–12. With support of this prophecy depicting the Tabernacle of David, James renders the entire Jerusalem Council's decision. Since the Early Church did not have the NT Scriptures to consult, they continually appealed to the OT writings to make sense of everything happening around them.<sup>29</sup> James, likely by a word of wisdom, quotes this unusual passage concerning the Gentiles.<sup>30</sup> This would be similar to Peter quoting the Prophet Joel on the Day of Pentecost (cf. Acts 2:17–21). Although the quote is taken from Amos 9:11–12, there are slight differences that James relays while proclaiming this decisive word on the

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<sup>27</sup> MT is the abbreviation for the Masoretic Text, which is the Hebrew text of the Jewish Bible.

<sup>28</sup> LXX refers to the Septuagint. This is the earliest extant Greek translation of the Hebrew Scriptures from the original Hebrew. It is considered the primary Greek translation of the OT and is quoted a number of times in the NT, which is the case with the Acts 15–18 reiteration of the Amos 9:11–12 prophecy.

<sup>29</sup> The Apostles consulted the Law of Moses, the Psalms, and the Prophets. The Law of Moses also called the Mosaic Law or simply “the Law,” primarily refers to the Torah or the first five books of the Hebrew Bible.

<sup>30</sup> A word of wisdom is one of the nine gifts of the Spirit outlined in 1 Cor. 12:8–10.

issue at hand.<sup>31</sup> Conner, points out that this was an “Apostolic interpretation by the Spirit.”<sup>32</sup> In other words, his reiteration of this passage from Amos was deliberate and Holy Spirit inspired. He would have been quite familiar with this passage and the other OT writings. D. A. Carson agrees with this and asserts that there was “a sense in which the interpretation that took place at the Council was a form of ‘revelatory exegesis.’”<sup>33</sup> He states in verse 15, “With this the words of the Prophets agree, just as it is written.” James is acknowledging that the OT Prophets agree with Peter’s testimony. His use of “the Prophets agree” (*προφητῶν*), alerts us to the fact that “the truth he draws from Amos 9:11–12 is not found in this one passage alone, but is reflected elsewhere among the OT Prophets.”<sup>34</sup> Apparently James could have cited other passages to affirm this (cf. Isa. 16:5, 42:6, 45:21, 49:6, 52:10,15, 55:5, 60:3, 65:1).

Gonzales observes that Luke is also intentional in showing us that James spoke in Aramaic.<sup>35</sup> He is in essence offering a biblical argument stating, according to the text in Amos, God will carry out a great work of restoration. James quoted this passage because it spoke of both Jews and Gentiles. Following is a table providing a contrastive and comparative look at the two passages at hand:

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<sup>31</sup> Conner, *The Tabernacle of David*, 27. Also note that the differences between the Acts 15 quotation of Amos 9:11–12 are not the main issue. The real issue is between Amos 9:11–12 LXX and the MT.

<sup>32</sup> Conner, *The Tabernacle of David*, 27.

<sup>33</sup> D. A. Carson, “Mystery and Fulfillment Towards a More Comprehensive Paradigm of Paul’s Understanding of the Old and the New,” in *Justification and Variegated Nomism Volume 2: The Paradoxes of Paul*, ed. D. A. Carson, Peter T. O’Brien, and Mark Seifrid (Grand Rapids Baker Academic, 2004), 426.

<sup>34</sup> J. Paul Tanner, “James Quotation of Amos 9 to Settle the Jerusalem Council Debate in Acts 15,” *JETS* 55, no. 1 (2012): 75.

<sup>35</sup> Justo L. Gonzalez, *ACTS: The Gospel of the Spirit* (Maryknoll, NY: Orbis Books, 2001), 174.

Table 1. Comparison of Amos 9:11–12 and Acts 15:16–18

<b>The Prophet Amos (Amos 9:11–12)</b>	<b>The Apostle James (Acts 15:16–18)</b>
In that day	After these things I will return
I will raise up the fallen booth of David, and wall up its breaches	And I will rebuild the Tabernacle of David which has fallen
I will also raise up its ruins	And I will rebuild its ruins
And rebuild it as in the days of old	And I will restore it
That they may possess the remnant of Edom	So that the rest of mankind may seek the Lord,
And all the nations who are called by My name	And all the Gentiles who are called by My name
Declares the Lord who does this.	Says the Lord, who makes these things known from long ago.

This brings clarity to the main points of these passages: (1) Foremost, God is visiting the Gentiles (*τὰ ἔθνη*) to take from them a people for Himself “called by My name;” (2) Additionally, James states that “the Prophets agree” (*ἀναστρέψω προφητῶν*) with what he’s about to proclaim even though he is quoting only one prophet here (v. 15); (3) The emphasis of the passage indicates that “I will” *return, rebuild, and restore* the Tabernacle of David that has fallen and is in ruins; (4) The purpose is so that “the remnant of Edom” and “the rest of mankind” along with all of the “nations” and “Gentiles who are called by My name may seek the Lord;” (5) The passage asserts that it is God who is doing all of these things and that He knew these things from the beginning of time.

Scholars agree that the text quoted in Acts 15 aligns with the LXX, but also shows intended and prominent departures from the LXX. The opening words of the Acts 15 passage, “after these things I will return” (*μετά ταῦτα ἀναστρέφω*) and the last words, “says the Lord, who makes these things known from long ago” (*λέγω κύριος ποιῶν γνωστὰ ἀπ’ αἰῶνος*) are not from Amos 9:11–12. Generally speaking “after this” (*μετά*

ταῦτα) and “in that day” are thought to reflect Hosea 3:5.<sup>36</sup> Glenny purports that Hosea 3 is looking to “a day when Israel will seek the Lord and David their king, implying that a Davidic king will again rule over Israel and explicitly connecting Israel’s worship of (“seek”) the Lord with their ‘seeking’ David.”<sup>37</sup> This concept corresponds with the establishment of the Tabernacle of David and the nations seeking the Lord that we see in Acts 15:17. With this, Glenny makes a strong argument for Davidic worship. Therefore, the changing of the text in Acts from “in that day” to “after this” that we see paralleled in Hosea 3:4–5 does not affect the overall meaning in Amos. Scholars agree that it is likely that Zechariah 8:21–23 influenced the LXX interpretation of Amos 9:11–12. This text reflects a distinct time when “many peoples and powerful nations will come to Jerusalem to seek the Lord Almighty and to entreat him” (Zech. 8:22).

Other noticeable departures from the LXX include, “the Lord” (τόν κύριον), which is the object of the verb “seek,” and the particle ἄν which are added in Acts 15:17.<sup>38</sup> Also, two phrases from Amos 9:11 LXX are absent in Acts 15: “and wall up its breaches” (καὶ να γεμίσουν τις παραβιάσεις της) (translating נִבְנֶה וְנִמְצָה) and “as in the days of old” (ὅπως στις παλιές μέρες) (translating כַּיּוֹם הַהוּא).<sup>39</sup> Instead, “the Lord who makes these things known from long ago” is used. This appears to be a parallel to Isaiah 45:21,

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<sup>36</sup>W. Edward Glenny, “The Septuagint and Apostolic Hermeneutics: Amos 9 in Acts 15,” *Bulletin for Biblical Research* 22, no. 1 (2012): 12. Hosea 3:4 points out that the prophet is predicting that Israel will live many days without a ruler (“king or prince”), worship (“sacrifice or altar” in the LXX), or even idols. This is apparently a reference to their captivity.

<sup>37</sup> Glenny, “The Septuagint and Apostolic Hermeneutics: Amos 9 in Acts 15,” 12.

<sup>38</sup> Glenny, “The Septuagint and Apostolic Hermeneutics: Amos 9 in Acts 15,” 11.

<sup>39</sup> Bauckhman, “James and the Gentiles (Acts 15:13–21),” 160. He suggests that these omissions are in alignment with the interpretation of the “tent of David” as the “temple in the messianic age.”



“Who foretold this long ago.”<sup>40</sup> There are other minor changes from the LXX such as James’s use of *ἀνοικοδομήσω* (I will rebuild) to replace “I will raise up” (translating *קִבַּלְתִּי*) in Acts 15:16. Hermeneutically speaking, the use of these variations of Amos 9 in Acts 15 is not a serious issue. On the other hand, the overall use of Amos 9 in the Acts 15 pericope is the subject of much theological and eschatological debate.

Replacement theologians have understood this passage to be an example of the Church replacing Israel. Meanwhile, classic dispensationalists and cessationists argue that the fulfillment of Amos 9:11–12 is not an issue for the present age, but for the millennium when Israel is restored. Therefore, “the rebuilding of the tabernacle of David” presented in Acts 15 creates major problems for classical dispensational theologians and replacement theologians alike. It raises questions like: How can the Kingdom, the New Covenant, and Christ’s reign only occur in the millennium? Or in the case of replacement theology: If God will not fulfill His promises to Israel, what guarantee do we have that He will fulfill His promises to the Church?

I believe neither view adequately addresses the theological and eschatological concerns of the passage. Strawbridge and other scholars take a different stance that essentially bulldozes the entire classic dispensational view on this passage.<sup>41</sup> Strawbridge points out that:

The [dispensational] teaching that ‘if Gentiles are going to be saved as Gentiles, without converting to Judaism, in the millennium, then Gentiles do not need to convert to Judaism in order to be saved in the present church age,’ is a Realized

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<sup>40</sup> Cf. Glenny, “The Septuagint and Apostolic Hermeneutics: Amos 9 in Acts 15,” 14.

<sup>41</sup> The classical dispensational logic says there is no new covenant now, no kingdom now, no reigning of Christ now etc. This all happens in the Millennium.

Eschatology principle. This is not an “already-not-yet” example, but a wholly “already” reality.<sup>42</sup>

This is such an important statement not only because it contradicts the traditional dispensational view<sup>43</sup> but because either this is realized eschatology<sup>44</sup> or there are actual OT visions of ecclesiology that are prophetically fulfilled in the NT.<sup>45</sup> While some biblical interpreters conclude that James must be citing Amos 9 as fulfilled through the expanding Church, charismatic Christians, such as John Wimber, would agree that the Acts 15 picture of the restoration of the Tabernacle of David provides an example of the already and not-yet kingdom theology.<sup>46</sup> Also known as the inaugurated eschatology, it goes against a literal reading of Kingdom passages in the New Testament. The Apostles were awaiting the restoration of the Kingdom to Israel immediately prior to the ascension of Jesus, and therefore did not understand the Kingdom to have been established in any way (cf. Acts 1:6). But Carson indicates it is not necessary for the believer to “wait until the last day to experience something of resurrection life.”<sup>47</sup> In the case of the Acts 15 pericope, this is indeed true. Not only were there Gentiles coming into the kingdom at the

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<sup>42</sup> Gregg Strawbridge, “Old Testament Visions of Ecclesiology: Are the Dispensationalists Right about the Acts 15 ‘Tabernacle of David’?” (paper presented at the 2016 Evangelical Theological Society Eastern Region meeting, Philadelphia, PA), 2–3, <http://www.wordmp3.com/files/outlines/18061.pdf>.

<sup>43</sup> Strawbridge reminds us that the dispensational view asserts that the church was a mystery, a truth not revealed to OT believers. This is problematic since James is quoting the OT here.

<sup>44</sup> Realized eschatology is the teaching that those final things have already happened. According to realized eschatology, all the Bible’s prophecies about the kingdom were fulfilled during Jesus’ lifetime.

<sup>45</sup> Strawbridge, “Old Testament Visions of Ecclesiology: Are the Dispensationalists Right about the Acts 15 ‘Tabernacle of David’?,” 3.

<sup>46</sup> G.E. Ladd synthesized the twentieth century theological concept of the kingdom of God as being present, but not completely consummated. This would be called inaugurated eschatology. On the other hand, C. H. Dodd is best known for realized eschatology.

<sup>47</sup> D. A. Carson, *The Gospel According to John* (Leicester, England: Inter-Varsity Press, 1991), 256. Carson sees John 5:24, “whoever hears my words and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life,” as giving the strongest affirmation of inaugurated eschatology.

time of this Jerusalem Council (cf. Acts 2–10), but many more will “seek the Lord” with the rebuilding of David’s dynastic kingdom. This appears to be a solid example of the “already and not-yet kingdom.”

I appreciate what commentator Walter Kaiser says about the Gentiles coming to Christ as portrayed at the Acts 15 Council. He argues that this was not a fulfillment of the prophecy in Amos 9 like some commentators believe, instead their conversion was part of God’s plan since He promised Abraham: “in you all the families of the earth will be blessed” (Gen. 12:3) and “in your seed all the nations of the earth shall be blessed” (22:18).<sup>48</sup> From the beginning God intended that His redemption be available to all people, so He made provision for it in the promise to Abraham. Cooper reiterates this thought, “when James acknowledged the conversion of the Gentiles, he merely declared that God was keeping His promise to Abraham and that the prophets agreed with this conclusion.”<sup>49</sup> This is a noteworthy picture of God’s unbreakable covenant with His people that will affect the nations of the world. James, under the unction of the Holy Spirit, strategically used the Amos prophecy to remind to the NT Church leaders of this promise.

#### *Amos 9:11–12 in the MT*

One of the main issues that scholars have with the Acts 15 text is that the Amos 9 LXX quotation differs markedly from the MT and seems out of place at the Jerusalem Council. Ironically the portion of Amos that James quotes (9:11–12) is part of the only

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<sup>48</sup> Walter C. Kaiser Jr., *The Uses of the Old Testament in the New* (Chicago, IL: Moody, 1985), 188.

<sup>49</sup> Kenneth R. Cooper, “The Tabernacle of David in Biblical Prophecy,” *Bibliotheca Sacra* 168, (October–December 2011), 404.

encouraging message of the entire book. According to OT scholar David Dorsey, “the Book of Amos, like the Book of Hosea, represents God’s message of warning to the northern kingdom of Israel during the later part of the eighth century B.C.”<sup>50</sup> A careful study of Amos shows that it is a message of judgment. David Fritch adds, “Amos preached hellfire and brimstone to a nation that had fallen headlong into blatant idolatry, were divided and at war with one another, and had justified exploitation of the poorest of poor.”<sup>51</sup> After eight chapters of doom and gloom, finally the epilogue (9:11–15) “promises blessing, rebuilding, and restoration ‘in that day,’ after Israel (v. 14) returns from exile and the nation is reestablished in the land.”<sup>52</sup> The word of the Lord had come to the people not to destroy them, but as a wake-up call to provoke them to turn their hearts toward God again. This is the context in which the Amos 9:11–12 prophetic word is first proclaimed.

The opening phrase, “in that day,” of Amos 9:11 MT “places the scene in the indefinite future” and is often used to depict a coming time of judgment.<sup>53</sup> This reads much differently than the Acts 15 version, “after these things,” but the same as the LXX. The Amos 9 prophecy from the MT describes the restoration of the “booth of David” (*sukkat dawid*) and the possession of the “remnant of Edom” (*serit edom*).<sup>54</sup> There are a number of views concerning what is meant by restoration of the “booth of David,” but

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<sup>50</sup> David A. Dorsey, *The Literary Structure of the Old Testament: A Commentary on Genesis–Malachi* (Grand Rapids, MI: Baker Academic, 1999), 277.

<sup>51</sup> Fritch, *Enthroned*, 14–15.

<sup>52</sup> Glenn, “The Septuagint and Apostolic Hermeneutics: Amos 9 in Acts 15,” 3.

<sup>53</sup> Tanner, “James Quotation of Amos 9 to Settle the Jerusalem Council Debate in Acts 15,” 67.

<sup>54</sup> This is different than the Acts 15 version which talks about the rebuilding of “the Tabernacle of David.”

Glenny suggests that the simplest and most likely reference would be to the “fallen and weakened Davidic dynasty and kingdom, which Yahweh promises to rebuild ‘as in the days of old’” (cf. Amos 9:11).<sup>55</sup> Tanner agrees with Glenny and also implies that this is a metaphorical way of referring to the “house of David” or the “Davidic dynasty of kings” (cf. 1 Kings 12:19–20, 26).<sup>56</sup> Many scholars agree that this prophetic word was part of God reminding His people of His covenant made with David (the Davidic Covenant) promising to establish David and the people of Israel forever.<sup>57</sup> This prophecy undoubtedly implies the coming reign of the Davidic dynastic kingdom.

A few scholars feel there is more implied here than just the Davidic kingdom. Conner asserts that there needs to be consideration given to the fact that “Scriptures pertaining to the Tabernacle of David indicate that there are two aspects of the same.”<sup>58</sup> There is a group of Scriptures referring to the Tabernacle of David that point toward the Davidic kingdom and another grouping that denote the order of praise and worship that David established and are better referred to as “the Davidic worship.” Therefore, we will

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<sup>55</sup> Glenny, “The Septuagint and Apostolic Hermeneutics: Amos 9 in Acts 15,” 4.

<sup>56</sup> Tanner, “James Quotation of Amos 9 to Settle the Jerusalem Council Debate in Acts 15,” 67.

<sup>57</sup> Amos 9:11–12 serves as a reminder to the people of Israel. In Samuel 7:8–18 God establishes His never ending, but conditional covenant with David. The use of this passage is also a reminder of the time God brought Israel out of Egypt and how He continued to move with His people in the tabernacle (cf. 2 Samuel 7:4–7). He reminds David that He has been with him wherever he went and has defeated all of David’s enemies (cf. 2 Samuel 7:8–9). His covenant: He promises David that He will make for David a great name (cf. 2 Samuel 7:9) and declares that He will give Israel rest from her enemies and that He will make a house for David (cf. 2 Samuel 7:10–11). Yahweh promises that He will establish the kingdom of David’s offspring (2 Samuel 7:12) and promises that David’s offspring will build a house for God, and that He will establish David’s kingdom forever (cf. 2 Samuel 7:13). God warns that He will discipline David’s offspring if he commits iniquity, but God also promises that His steadfast love will not depart from David as it was taken from Saul (cf. 2 Samuel 7:14–15). Finally, God promises David, “your house and your kingdom shall endure before Me forever; your throne shall be established forever” (cf. 2 Samuel 7:16).

<sup>58</sup> Conner, *The Tabernacle of David*, 49.

take a closer look at the Hebrew and Greek words designated for the Tabernacle of David and how they suggest both the Davidic kingdom and Davidic worship.

### *The Tabernacle of David*

According to Strong's Concordance, the word *sukkah* (SC5521), which is translated "tabernacle," is used here in Amos 9:11. It also means "a hut;" as of entwined boughs, a booth, shelter, dwelling, or tent.<sup>59</sup> The Greek word for tabernacle in Acts 15:16 is *skene* (SC4633).<sup>60</sup> It is translated "tent, habitation, shelter, and dwelling." The meaning is very similar between the Hebrew and the Greek and is one of the reasons why there is little concern over the variations from the Amos 9 prophecy that is quoted in Acts 15. Vine's Expository Dictionary proposes that *skene* is similar to *skenoo* (verb #4637), to dwell in a tent or tabernacle. It is also rendered "habitations" in Luke 16:9, of the eternal dwelling places of the redeemed.<sup>61</sup> And interestingly Peter uses the same word when he addresses Jesus, "Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah" in Matthew 17:4 (cf. Mark 9:5; Luke 9:23; Heb. 11:9). Vine's Dictionary mentions that the house of David is used metaphorically for his people, whereas Strawbridge argues the Acts 15:16 text calls it David's "tent" and not his "house."<sup>62</sup> In Amos's day the Davidic dynasty had fallen and was in such disarray that it could not be called a house. Keil and Delitzsch

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<sup>59</sup> James Strong, *The Strongest Strong's Exhaustive Concordance of the Bible*, eds. John Kohlenberger and James Swanson (Grand Rapids, MI: Zondervan, 2001), 1133.

<sup>60</sup> Strong, *The Strongest Strong's Exhaustive Concordance of the Bible*, 1643.

<sup>61</sup> W. E. Vines, s.v. "Habitation," *Vine's Expository Dictionary of NT Words*, 1940, <https://www.studydrive.org/dictionaries/ved/h/habitation.html>.

<sup>62</sup> Strawbridge, "Old Testament Visions of Ecclesiology: Are the Dispensationalists Right about the Acts 15 'Tabernacle of David'?", 4.

suggest, “if the family of David no longer dwells in a palace, but in a miserable fallen hut, its regal sway must have come to an end.”<sup>63</sup> Although this is not likely the reason why Amos and James refer to the dwelling place as a “tent,” it is certainly cause for curiosity. It seems true to consider that there is more at stake than just the Davidic dynastic kingdom. So why do the texts use the term David’s “tent” or “tabernacle” instead of David’s “house”? This appears to be another parallel between the Davidic kingdom and Davidic worship concept.

Few scholars take the time to unearth the significance of “tent” vs. “house” (*skene* vs. *oikos*) that we see in the Amos 9 and Acts 15 pericopes. This is worth exploring since the Temple of Solomon is referred to as a house (*oikos*, Acts 7:47). The difference is significant and noticeably delineated in the Davidic Covenant passage in 2 Samuel 7. Strawbridge contends that “in the LXX David lives in a ‘house’ (*oikos*) of cedar, but the Lord dwells in a ‘tent’ (*skene*).”<sup>64</sup> In other words, David longs to build a “house” (*oikos*) for the Lord, but the Lord responds that He will build a “house” (*oikos*) for David.<sup>65</sup> If the Acts 15 reiteration of Amos 9 prophecy indicates that David’s “house” or dynastic kingdom will be restored, then to call it a “tent” or “tabernacle” instead seems rather odd. Since both Amos and James are cognizant of the language they are using, it would make sense that there is an additional meaning and purpose for the use of the “tent” or “tabernacle” of David.

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<sup>63</sup> C.F. Keil and Delitzsch F., *Commentary on the Old Testament in Ten Volumes* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1986), 330.

<sup>64</sup> Strawbridge, “Old Testament Visions of Ecclesiology: Are the Dispensationalists Right about the Acts 15 ‘Tabernacle of David’?,” 5.

<sup>65</sup> David longed to build God a house because he himself was living in an extravagant palace of cedar and he felt God deserved better than a tent. He desired to build God a dwelling fit for His amazing glory and presence (cf. 2 Samuel 7:1–2).

Only one commentator, Lenski, classifies the tabernacle as the structure prior to Solomon's temple and argues that it cannot be the house of David or the royal line. He stresses, "skene is never employed in that sense. In Jesus, the risen and glorified, the throne and the kingdom or rule of David were raised up and established forever. That had been done years ago and was not being done now."<sup>66</sup> There is agreement that this is partially true. Indeed David's dynastic rule is already established in heaven and there is no question as to whether or not the throne and reign of David continues (cf. Acts 2:30–33).<sup>67</sup> This is merely another layer of the kingdom "now, but not-yet" that we see portrayed within the Acts 15 pericope. The throne of David is the very throne on which King Jesus will rule and reign for all of eternity (cf. Ps. 132:11–12; Isa. 9:7, 16:5; Jer. 17:25, 23:5–6, 33:16–21; Luke 1:30–33).

#### *The Tabernacle of David: The Davidic Dynastic Kingdom*

As already mentioned, there are a number of Scriptures that directly or indirectly mention or suggest the Tabernacle of David. Psalm 122:5 echoes 2 Samuel 7 where David was moved from a tent into a house built of cedar. This house contained the throne of David where he ruled over the kingdom of Israel. Isaiah 16:5 also presents the throne of David and prophesies that Jesus Himself will sit on it. Here Isaiah provides a Messianic prophecy, "In love a throne will be established; in faithfulness a man will sit on it—one from the house of David" (16:5). In both of these cases the Tabernacle of

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<sup>66</sup> R.C.H. Lenski, *The Interpretation of the Acts of the Apostles* (Minneapolis, MN: Augsburg, 1944), 609.

<sup>67</sup> Acts 2:30–33 is emphatic: And so, because he was a prophet and knew that God had sworn to him with an oath to seat one of His descendants on His throne, he looked ahead and spoke of the resurrection of the Christ. . . . Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.



David is associated with the throne of David and are connected to the Davidic Covenant and the Davidic dynastic kingdom. Marshall says that most likely, “the rebuilding of the tabernacle is to be understood as a reference to the raising up of the church as the new place of divine worship which replaced the temple (cf. James 6:13).”<sup>68</sup> This logic believes that the church then becomes the means by which the Gentiles can come to know God. This is problematic and misses the mark especially with its interpretation of “the Tent/Tabernacle of David.” Keener says, the “‘Tabernacle of David’” (Amos 9:11) probably means the ‘house [line] of David,’ fallen into such pitiable disrepair that it is called merely a tabernacle (KJV, NASB), or tent (NIV).”<sup>69</sup> Other commentators agree with Glenny<sup>70</sup> who concludes that, “‘David’s fallen tent’ seems to be used metaphorically for the dynasty and Kingdom of David.”<sup>71</sup> Theologically there is much at stake in this Acts 15 pericope. I can only come to the conclusion that Amos was indeed referring to the reestablishment of the Kingdom of David, upon whose throne Jesus, the Messiah will rule and reign.

### *The Tabernacle of David: “Davidic Worship”*

We have established that the Tabernacle of David refers to David’s dynastic kingdom, but I believe both Amos and James refer to more than a coming governmental rulership. Worship and prayer are at the very foundation and heart of everything David

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<sup>68</sup> I. Howard Marshall, *Acts: An Introduction and Commentary* (Downers Grove, IL: InterVarsity Press, 1980), 266–267.

<sup>69</sup> Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 2014), 366.

<sup>70</sup> Glenny is a progressive dispensationalist.

<sup>71</sup> Darrell L. Bock, “Evidence from Acts” in *A Case for Premillennialism: A New Consensus*, eds. Donald K. Campbell and Jeffrey L. Townsend (Chicago, IL: Moody Press, 1992) 194–197.

did!<sup>72</sup> Tenney writes, “Nothing separated mankind from God’s blue flame in David’s house. In fact, the only thing encircling God’s presence in David’s tabernacle were the worshipers who ministered to Him 24 hours a day, 7 days a week, 365 days a year.”<sup>73</sup> There was an intense passion in David’s worship of God, which is likely why God refers to him as “a man after God’s own heart” (cf. 1 Sam. 13:14; Acts 13:22). Simply put, David’s tent housed the Ark of the Covenant and was the place of David’s worship in Jerusalem on Mount Zion prior to the building of Solomon’s temple.<sup>74</sup> This Tabernacle of David differs drastically from both the Tabernacle of Moses and the Temple of Solomon. Solomon’s temple was one of skilled extravagant craftsmanship.<sup>75</sup> Scholars project that it was the most expensive building per square meter ever built, somewhere in the ballpark of \$140 billion.<sup>76</sup> In the case of the Tabernacle of Moses at Mount Gibeon, there was a company of priests maintaining the Law and legal order of Moses, functioning in the Tabernacle with its Outer Court, the Holy Place and Most Holy Place.<sup>77</sup> Their job was to offer the morning and evening sacrifices on the Brazen Altar in accordance with the Law of Moses (cf. 1 Chron. 16:39–40; Exod. 29:38; and Num. 28:3, 6). Moses’ tabernacle was a temporary tent containing the Ark of the Covenant used by the Israelites as they

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<sup>72</sup> Fritch, *Enthroned*, 17.

<sup>73</sup> Tommy Tenney, *God’s Favorite House* (Shippensburg, PA: Destiny Image Publishers, 1999), 9.

<sup>74</sup> On the other hand, the Tabernacle of Moses (prior to the Tabernacle of David) was located in Gibeon. Here Mosaic sacrifices continued to be offered in Gibeon (cf. 2 Chronicles 1:3).

<sup>75</sup> Leppitt, *The Promise of The Presence: Rebuilding the Tabernacle of David*, 27–28.

<sup>76</sup> Eugene H. Merrill, *Kingdom of Priests: A History of Old Testament Israel* (Grand Rapids, MI: Baker Academic, 2008), 296. David’s leaders alone gave 190 tons of gold, 375 tons of silver, 675 tons of bronze, and 3,750 tons of iron in addition to precious stones (cf. 1 Chron. 29:6–9).

<sup>77</sup> Conner, *The Tabernacle of David*, 125.

wandered through the wilderness for 40 years.<sup>78</sup> Alan Leppitt explains, “In a sense what Moses began in the wilderness, Solomon finished in the Promised Land. He builds an extraordinary temple for the Lord, with his father David’s provision and designs (1 Chron. 28–29).”<sup>79</sup> Both of these dwelling places differ significantly from the Tabernacle or Tent of David.

Because the Tabernacle of Moses had been neglected and the Ark was left in the house of Obed-Edom, David was desperate to bring the Ark of the Covenant, which represented the presence of God, home to Jerusalem. He wasn’t willing to wait until he could build a glorious temple to house “the Ark that God had long before told Israel was the specific and literal place where He would dwell” (Exod. 25:22).<sup>80</sup> Even though the Ark of the Covenant had been taken from the Tabernacle of Moses, the priests continued to operate by offering continual sacrifices at Mount Gibeon. At the same time David’s tabernacle was functioning under a different priesthood. Here on Mount Zion spiritual sacrifices of praise and worship were offered continually, 24/7 to God. David Blomgren remarks that both were making continual offerings, but at David’s tabernacle they were presenting spiritual sacrifices and not animal scarifies. Additionally, the Ark, or the presence of God was no longer within the Tabernacle of Moses but was now in the Tabernacle of David. “The Tabernacle of Moses continued functioning according to the Law, but the glory of God had departed. They just went on with their ministry as though

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<sup>78</sup> Dick Eastman, *Intercessory Worship: Combining Worship and Prayer to Touch the Heart of God* (Ventura, CA: Regal, 2012), 107–108. The Tabernacle of Moses became the center of worship for the next 350 years in Canaan. According to Eastman, for at least 20 years the Ark was neglected and left in the house of Obed-Edom. David later retrieved the Ark and placed it in the temporary tent (the Tabernacle of David) that he erected on Mount Zion.

<sup>79</sup> Leppitt, *The Promise of The Presence: Rebuilding the Tabernacle of David*, 27.

<sup>80</sup> Eastman, *Intercessory Worship*, 108.

it made no difference whether God's presence was there or not."<sup>81</sup> May this be a wake-up call to the church that at one time was vibrant and full of life, but now devoid of the presence of God. This picture portrays one of the main characteristics of Davidic worship: presence-based, intimate worship. The following depicts this habitation of God through worship that He is in the process of restoring in the earth.

We see in the Acts 15 (*skene*) and Amos 9 (*sukkah*) passages that the words used for tabernacle suggest "a simple tent, hut, pavilion, booth or cottage." The Hebrew word used in 2 Samuel 6:17 to describe the original tent David sets up is different from Amos 9. Here the Hebrew word *ohel* is used. It has a similar meaning of "tent, tabernacle, dwelling place, home or covering." According to Genesis 4:20 this term generally depicts a covering or dwelling used by nomadic people (cf. Gen. 13:5).<sup>82</sup> Conner writes, "Christ is God's TENT (Ohel). He is God's TABERNACLE (Mish-kan). He is God's BOOTH (Sook-kah). He is God's HABITATION. . . . He is the fulfillment of the Tabernacle that David pitched."<sup>83</sup> He adds, "He [Christ] took upon himself a human body, a human tabernacle, and 'pitched His tent among us.'"<sup>84</sup> The symbolism employed here is undoubtedly key to understanding God's plan for the ages. God desires to "tabernacle" with His people. Eastman further urges, "it is essential that we see the significance of Amos's prophecy that it would be rebuilt, or restored, at some point in the future, which James reiterates at that critical council in Jerusalem, highlighting its purpose: 'so that the

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<sup>81</sup> David K. Blomgren, *Restoring God's Glory: The Present Day Rise of David's Tabernacle* (Brandon, FL: Trumpet Publications, 1985), 52–53.

<sup>82</sup> Eastman, *Intercessory Worship*, 108.

<sup>83</sup> Conner, *The Tabernacle of David*, 17.

<sup>84</sup> Conner, *The Tabernacle of David*, 17.

rest of humanity might find the Lord (Acts 15:17, NLT).”<sup>85</sup> This primary purpose of the restoration of David’s tabernacle cannot be emphasized enough. God desires to reestablish not only the Davidic dynastic kingdom, but also the very core of David’s heart (and throne), which is Christ-centered, presence-based, intimate worship of the Most High God.

So once again, why did God state that He would rebuild David’s tabernacle (tent) and not Moses’ tabernacle (tent)? And why not rebuild Solomon’s glorious temple (house)? The answer is simple. Even though David’s worship edifice was essentially a basic tent with canvas over some tent poles, it represented “radical worship and passionate praise.”<sup>86</sup> There was no mention of the type of wood for the tent poles or the fabric used for the roof and walls. The dimensions are not even stated. But David’s purpose was clear. He simply wanted to host the manifest presence of God. This is why God chose to revive David’s kingdom and not another. We know that the Mosaic Law, an intricate structure of rules and regulations reminding the people that God was holy and they were not, governed OT worship. Not only did David reorder the known worship structure, but also the tent that he established had no veil separating the worshippers and intercessors from having direct access to the presence of God. This was a radical move on David’s part.

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<sup>85</sup> Eastman, *Intercessory Worship*, 110.

<sup>86</sup> All that is written about the physical tent is found in 1 Chronicles 15:1: “he [David] prepared a place for the ark of God and pitched a tent for it.” That’s it! Cf. Eastman, *Intercessory Worship*, 110. Cf. Eastman, *Intercessory Worship*, 110.

*Restoration of the Tabernacle of David*

In the context of the Acts 15 promise from Amos 9, there is coming a time when the restoration of the fallen Tent of David will usher in an unprecedented harvest of humankind, “that the rest of mankind may seek the Lord, even all the Gentiles” (v. 17).<sup>87</sup> This restoration will be characterized by intimate, presence-based worship and intercession that grips the heart of God and moves Him to action. We know that David himself set up this type of worship and intercession in the Tabernacle of David. The heart of the intercessory worship movement is perhaps best captured by David’s heart cry in Psalm 27:4: “One thing I have desired of the Lord, that will I seek: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple.” Because King David was a man of “one thing,” around 1000 BC, as an outflow of his heart toward God, he commanded that the Ark of the Covenant be brought up on the shoulders of the Levites amidst the sound of songs and musical instruments to its new resting place on Mount Zion in Jerusalem. There he had it placed in a tent (*ohel*) and appointed two hundred eighty-eight prophetic singers and four thousand musicians to minister before the Lord, “to make petition, to give thanks and to praise the Lord” day and night (1 Chron. 15:1–17:27). This was unprecedented in Israel’s history, but it was God’s plan for Israel. King David established the Tabernacle of David in 1 Chronicles 16:1–37:

So they brought the ark of God, and set it in the midst of the tabernacle that David had erected for it. . . . And he [David] appointed some of the Levites to minister before the ark of the Lord, to commemorate, to thank, and to praise the LORD God of Israel. . . . So he [David] left Asaph and his brothers there before the ark of the covenant of the Lord to minister before the ark regularly, as every day’s work required (1 Chron. 1, 4, 37).

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<sup>87</sup> New King James Version, (NKJV).

This Tabernacle had singers and musicians who ministered to the Lord night and day. Today, the intercessory worship movement is in the same spirit as David's tabernacle. This means that this movement will have some components of the Tabernacle of David. In addition to being continuous, presence-based, and intimate, like David, this movement is also characterized by extravagant devotion to seek the Lord with resources, time, and talents (cf. Ps. 27:4, 69:7–12; 1 Chron. 22:14). John 4:23 reminds us of this reality: “true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers.” David received a revelation of worship in God's heavenly sanctuary (1 Chron. 28:11–19). He speaks of this in Psalm 119:96, “I have seen the consummation of all perfection.”<sup>88</sup> David Futrell suggests that David received “a glimpse into the perfection of all things.”<sup>89</sup> In other words, David likely saw Heaven and the Throne of God. Futrell says, “David knew that if he were to build a place for God to live in Jerusalem then God would come and find an excuse to express His power. Healing would be released, justice would be established, the lost would be found, and whole families and cities would be transformed.”<sup>90</sup> When we worship we are agreeing with who God is and when we pray what God shows us, we are coming into agreement with what He wants to do in our lives, in our communities, and in the nations. God is looking for partners (cf. 2 Chron. 16:9). Psalm 22:3 portrays this kingdom reality: because God “dwells” in the praises of His people, He comes and manifests His life where His name is

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<sup>88</sup> New King James Version, NKJV.

<sup>89</sup> David Futrell, “Restoration of the Tabernacle of David,” 2, <http://www.ihopmiami.org>.

<sup>90</sup> David Futrell, “Restoration of the Tabernacle of David,” 2, <http://www.ihopmiami.org>.

praised and worshiped continually.<sup>91</sup> David ordered worship similar to what he saw occurring around the throne and developed a pattern and model that worked in his day (cf. Rev. 4–5). He placed skilled, creative, and spontaneous musicians and intercessors before the Ark to worship and pray 24/7. We see this modeled in the current worship and prayer movement as well.

### **Conclusion**

The promise of the restoration of the Tabernacle of David refers to the governmental restoration of David's international rule as part of the restoration of national Israel in the millennial kingdom. And though Amos 9:11 is not prophesying primarily about a 24/7 intercessory worship movement, this kind of worship-saturated prayer will be a foundational reality in the release of Jesus' worldwide rule over the nations. The practice of worship and intercession or the harp and bowl movement is not, in itself, the actual restoration of David's tabernacle, but the restoration of the Davidic dynastic reign will also include David's radical and passionate heart for worship and prayer. This is vital to understanding the entire Acts 15/Amos 9 pericope.

The context of Amos 9:11–12 is the governmental rule of Jesus from Jerusalem over all the nations. Jesus will rule and reign as He sits on the throne of David. When God said to David in 2 Samuel 7:16, "Your house and your kingdom shall be made sure before me forever," He had in mind a house and a kingdom much greater than Israel.

John Piper says:

The reason the Davidic covenant is relevant for 20th century American Gentiles is because God's job description which he revealed to David included not just the

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<sup>91</sup> Dwells can also be translated "Inhabits, enthrones, or lives."



responsibility to establish a righteous ruler in *Israel* forever, but also to put that ruler over the church and then over all the world.<sup>92</sup>

Isaiah 9:7 declares, "of the increase of his government and of peace there will be no end." It will be worldwide. And an angel says in Revelation 11:15, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." In looking to "that day," the house of David will be planet earth and include not just Jews, but people from every tongue and tribe and nation (Rev. 7:9).<sup>93</sup> The Jerusalem Council was a foreshadowing of what we also see happening at the end of the age. By rebuilding and restoring this tabernacle there will be equal access for Jews and Gentiles to God through Jesus. Jews and even uncircumcised Gentiles can now assemble together in the name of Jesus to worship the One true God.

The reason God calls for David's Kingdom to be reestablished is because his most noteworthy accomplishment is his worship. He called all nations to join in the chorus of worship. Even his psalm of dedication for the Tabernacle of David emphasizes Gentile worship: "Sing to the Lord, all the earth. . . . Declare His glory among the nations, His wonders among all peoples. . . . And let them say among the nations, 'The Lord reigns'" (1 Chron. 16:23–24, 31; Ps. 105). David got it! God had given him a revelation of heavenly worship and he was even calling the gentiles and all of the nations to worship God (cf. Ps. 18:49, 22:27). Psalm 2 extols, "But as for Me, I have installed My King upon Zion, My holy mountain. . . . Ask of Me, and I will surely give the nations as Your inheritance, and the very ends of the earth as Your possession." (2:6–8). Therefore, the

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<sup>92</sup> John Piper, "God's Covenant with David," [desiringgod.org](https://www.desiringgod.org/messages/gods-covenant-with-david), <https://www.desiringgod.org/messages/gods-covenant-with-david>.

<sup>93</sup> John Piper, "God's Covenant with David."

Davidic kingdom and Davidic worship are congruent with all nations worshiping and knowing God. This is part of Jesus' inheritance as He sits on the Throne of David. Thus "understanding the connection to the original worship on Mount Zion is foundational for new covenant ecclesiology."<sup>94</sup> David's worship is the link to the rule and reign of King Jesus and to all of the nations worshiping God. Therefore, the restoration of David's tent, or the restoration of his dynastic kingdom and worship in the spirit of the Tabernacle of David, is the key to a historical end-time harvest.

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<sup>94</sup> Strawbridge, "Old Testament Visions of Ecclesiology: Are the Dispensationalists Right about the Acts 15 'Tabernacle of David'?", 10.

## CHAPTER THREE

### HISTORICAL FOUNDATIONS

The history of the early Moravian Church resembles that of the early Christian Church in Jerusalem. Like the early church, persecution and oppression of the Moravians did not lead to extinction, but rather a rebirth. One of the greatest achievements of the Moravian movement was the organization of the community as a living embodiment of Jesus' mandate to reach and disciple the nations. The secret to their fiery passion for the nations was a byproduct of a life of unceasing prayer, worship, and devotion to God. The Moravian's were unwavering in their pursuit to maintain the flame of intercession and presence of God in the spirit of Leviticus 6:13, "The fire must be kept burning on the altar continuously; it must not go out."<sup>1</sup> 24/7 Prayer Movement founder Pete Greig writes, "the fire of their own prayers began to consume their hearts with a passion for the whole world. And so in 1732, after five years of continuous prayer, Zinzendorf, the young leader of the Moravians . . . quietly commissioned the first great missions thrust of the Reformation."<sup>2</sup>

The Moravians through the spiritual leadership of Count Nicolaus Ludwig von Zinzendorf, employed an apostolic way of "being church" (ecclesiology) that was

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<sup>1</sup> New International Version.

<sup>2</sup> Pete Greig and David Blackwell, *The 24-7 Prayer Manual: Anyone, Anywhere Can Learn to Pray Like Never Before* (Colorado Springs, CO: David C. Cook Publishing, 2008), 42–43.

focused on building up the body specifically to equip it for carrying out its distinct mission (cf. Ephesians 4:11–16). Fueled by a lifestyle of worship and intercession, the desire to spread the Gospel carried the Moravian Church literally around the world. Today, there are over one million Moravians<sup>3</sup> “in more than a dozen countries including Canada, Czechoslovakia, Jamaica, Germany, Guyana, Honduras, Nicaragua, South Africa, Tanzania, the United Kingdom, and the United States.”<sup>4</sup> Zinzendorf’s impact on history is profound and goes beyond the Moravian Church itself. In the words of Phil Anderson,<sup>5</sup>

His legacy has shaped the lives of people groups from the British to the Mohican Indians, the Afro-Caribbeans and the Greenland Eskimos. His influence has touched personalities as diverse as William Carey, Dietrich Bonhoeffer and Nelson Mandela. If you want to understand why the West Indies are known for their vibrant gospel music or why the First Great Awakening swept across England and America through the Spirit-empowered preaching of John Wesley and George Whitfield, trace the answers and they will eventually lead you to Zinzendorf.<sup>6</sup>

Many intercessors today reflect on this 24/7 intercessory prayer model as the ultimate standard for serious and effective intercession. Meanwhile “Evangelicals identify the Moravians as key initiators of revival and the architects of Modern missions.”<sup>7</sup>

Pentecostals and Charismatics identify the “Moravian Pentecost” of 1727 as a hallmark

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<sup>3</sup> “Herrnhuter Mission *Aktuell*,” trans. “Moravia Mission Currently: News of the Moravian Missionary Aid,” *Ausgabe* 3, vol. 1 (March 12, 2016), <https://www.herrnhuter-missionshilfe.de/index.php?id=1922>. Statistic taken from 2016 data chart indicating there are currently 1,112,1200 Moravians throughout the world today.

<sup>4</sup> Herbert Spaugh, “History of the Moravian Church: A Short Introduction to the History, Customs and Practices of the Moravian Church,” ed. Worth Green, <http://newphilly.org/pdf/moravian.ashorthistory.pdf>.

<sup>5</sup> Ironically Phil Anderson, who is part of the 24-7 Prayer Movement in the UK, is the only biographer of Zinzendorf in more than 50 years.

<sup>6</sup> Phil Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying 24-7* (Ventura, CA: Regal Books, 2007), 11.

<sup>7</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying 24-7*, 11.

example of what is possible through the transforming work of the Holy Spirit. Anderson claims that, “Advocates of church unity acknowledge that Zinzendorf coined the very word that defines their hopes, (“ecumenism”). Postmodern emergents encounter the sense of identity and deeper spirituality their culture longs to embrace in Zinzendorf’s enigmatic Order of the Mustard Seed.”<sup>8</sup> While modern Moravians and Lutherans hope to rekindle their heritage, Methodists “are recognizing that there may be more to their Moravian roots than the hit-and-run ‘conversion’ of their founder John Wesley.”<sup>9</sup> Undoubtedly the Moravians have impacted the entire modern mission movement and affected the broadening face of Christianity through their 100-year prayer watch and resulting commission of missionaries.

The purpose of this chapter is to explore the historical background that shaped the community and mission vision of Zinzendorf and the Herrnhut Brethren and to identify the implications of this movement on the rest of Christianity. The bulk of the content will focus on exploring the Herrnhut Moravians’ central rule of life, their prayer and worship practices. The final section will briefly evaluate the strengths and weaknesses of the Moravian expression with a focus on offering insights for the Church today.

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<sup>8</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying* 24-7, 11-12.

<sup>9</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying* 24-7, 12.

## *Historical Context*

*Unitas Fratrum* is the ancient name by which the Moravian Church was first known. It is a Latin phrase meaning, “Unity of Brethren.”<sup>10</sup> The Moravians take their name from the land of Moravia, located in what is now the Czech Republic.<sup>11</sup> Historian Herbert Spaugh suggests that the history of the Moravian Church is divided into two eras: the time of the Ancient Unity which sprang up in Moravia and Bohemia after the martyrdom of John Huss; and the time of the Renewed Church which flourished in Germany after a group of religious refugees found a safe haven on the estate of Count Zinzendorf.<sup>12</sup> This discourse will also address the role of persecution in early Moravian history.

## *The Ancient Unity*

The church started in Moravia and neighboring Bohemia in about 850 AD<sup>13</sup> mostly because of the missionary efforts of two bishops, Cyril and Methodius, of the Eastern Orthodox Church in Constantinople.<sup>14</sup> Cyril and Methodius were responsible for

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<sup>10</sup> Levin Theodore Reichel, *The Early History of the Church of the United Brethren (Unitas Fratrum), Commonly Called Moravians, in North America A.D. 1734–1788* (Nazareth, PA: Moravian Historical Society, 1889), preface.

<sup>11</sup> *Encyclopaedia Britannica Inc.*, s.v., “Moravia,” <https://www.britannica.com/place/Moravia>. Moravia is a region in central Europe that served as the center of the medieval kingdom, known as Great Moravia, before it was incorporated into the kingdom of Bohemia in the 11th century. In the 20th century Moravia became part of the modern state of Czechoslovakia and later the Czech Republic. The region is surrounded by Bohemia on the west and northwest, by Silesia on the northeast, by Slovakia on the east, and by Austria on the south.

<sup>12</sup> Herbert Spaugh, “History of the Moravian Church: Touching on its History, Theology, Customs and Practices,” ed. Worth Green, <http://newphilly.org/pdf/moravian.ashorthistory.pdf>.

<sup>13</sup> Their history began long before 850 AD.

<sup>14</sup> J. E. Hutton, *A Short History of Moravian Missions* (London, England: Moravian Publication Office, 1922), 4–5.

introducing the gospel to Moravia and Bohemia, however, by the 13th century the Roman Catholic Church had taken the people of Moravia and Bohemia under its supervision and religious control.<sup>15</sup> As the 14th century dawned, this relationship was tense and a few devout and patriotic people in the region felt that Rome had taken from them many of the rights and privileges they once enjoyed. For example, under Constantinople, communion was served to the laity “in both kinds.”<sup>16</sup> Like the priest, the people received both the bread and wine of Holy Communion. Under Rome the priests reserved the wine only for themselves. Similarly, the Roman Church and its many monastic orders held title to much of the richest land in Moravia and Bohemia, land greatly desired by the native peoples. With the Roman control, these Moravians were also forced to accept foreign clergymen and government officials, most of them Germans who were their natural enemies. These typically high-spirited but good-natured people were especially dissatisfied with the use of Latin in church worship. They said, “Let us pray to God in our language rather than in the dead words used by the priests.”<sup>17</sup>

### *The Role of Persecution in Early Moravian History*

When John Huss (*Jan Hus*) of Bohemia, theology professor and Rector of the University of Prague, became a Roman Catholic priest in 1400, the church/state situation was in need of radical reform. Not only was it the time of the Great Schism, but Rome had also added corruption to the list of offenses, which the people of Moravia and

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<sup>15</sup> J. E. Hutton, *A Short History of Moravian Missions*, 1922, 5.

<sup>16</sup> J. E. Hutton, *A History of Moravian Missions*, 5.

<sup>17</sup> Spaugh, “History of the Moravian Church: Touching on its History, Theology, Customs and Practices,” 1.

Bohemia already abhorred. Pope John XXIII had authorized the sale of papal indulgences. From his position as Rector, Huss started to speak out against abuses of Rome. He protested taking the wine away from communicants, said the office of Pope was unbiblical, and argued that the sale of indulgences was wrong.<sup>18</sup> Ultimately Huss offended the establishment when he said the Church should resemble the NT churches.

Since Prague was the capital of Bohemia, and one of the great centers of culture in the world of that day, multitudes of people flocked to Bethlehem Chapel to hear Huss's sermons.<sup>19</sup> Repeatedly, he pled for reform within the Catholic Church. Huss was not content merely to preach against papal abuse. He excited his listeners by preaching it in Czech, not Latin, and by declaring that all Christians had the right and duty to read and interpret the Bible for themselves.<sup>20</sup> This so-called "heretical" idea would later lie at the very heart of the Protestant Reformation.

In 1414 Huss was called to a Council of the Catholic Church in Constance, Switzerland. After a trial in which he was shouted down every time he tried to speak, the Council declared him a heretic. He was burned at the stake on July 6, 1415.<sup>21</sup> But his followers would not let his principles and ideals die with him. Refusing to compromise with the Catholic Church, Huss's followers formed the *Unitas Fratrum*, or Unity of Brethren, in 1457. They called themselves "Brethren and Sisters of the Law of Christ and

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<sup>18</sup> Hutton, *A History of Moravian Missions*, 7–8.

<sup>19</sup> The University alone had a population of more than 7,000 students.

<sup>20</sup> Hutton, *A History of Moravian Missions*, 9.

<sup>21</sup> Hutton, *A History of Moravian Missions*, 9.



desired to live out the Sermon on the Mount.”<sup>22</sup> The Unity of the Brethren eventually became the Moravian Church approximately sixty years before Martin Luther would begin his reforms in Germany.

By the time Luther published his “95 Theses” in 1517, the Unity of Brethren in Bohemia and Moravia had two hundred thousand members in more than four hundred parishes. It also had two printing presses that it used to print the Bible in the local language, a strategy Luther later used in Germany. Catholic authorities confiscated as many copies of this *Kralitz* Bible as they could get their hands on and burned them—“but clever Moravian women managed to hide their holy book. They concealed their Scriptures in hollowed out loaves of baked bread.”<sup>23</sup>

During the Thirty Years War, the United Brethren were widely persecuted by the Holy Roman Empire in Bohemia and Moravia (1618–1648). The outcome of the war was devastating in terms of the economic burden on the common people and the number of lives lost. In 1620, the final blow came as Protestants were crushed in the battle of White Mountain. When King Ferdinand seized power in Bohemia there were three million Protestants. At the end of his campaign there were only eight hundred thousand

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<sup>22</sup> J. E. Hutton, *A Short History of the Moravian Church* (London, England: Moravian Publication Office, 1895), 22. Cf. *Spaugh*, “History of the Moravian Church: Touching on its History, Theology, Customs and Practices,” 1–2.

<sup>23</sup> Hutton, *A Short History of the Moravian Church*, 75. The *Kralitz* Bible also known as the Bohemian Bible was translated from 1579 to 1593 by six Brethren men. It was the first time that the Bible had appeared in Bohemia translated from the original Hebrew and Greek, all others were second-hand versions from the Roman Catholic Vulgate. It appeared in six large volumes but eventually a cheaper pocket version was published by John Blahoslav.

remaining because of death and exile.<sup>24</sup> They had been killed or driven to Moravia, Silesia, and Poland.<sup>25</sup>

Toward the end of that persecution, John Amos Comenius, a bishop and zealous educator in Bohemia, led the Unity of Brethren. As his church crumbled and its people were hounded into leaving or joining the Catholic Church, Comenius swore that their faith would not be lost. He planted what he called the “hidden seed,” telling his followers to pass on their beliefs and customs from father to son, so the church could sprout again in the future.<sup>26</sup>

### *The Renewed Church: Zinzendorf and Herrnhut*

At the beginning of the eighteenth century, European colonialism was reaching the pinnacle of its global political power, while the influence of Protestantism outside Europe was minimal.<sup>27</sup> From within Lutheran scholasticism and its propensity towards a concern for structure and theological arguments emerged Pietism, a type of “spiritual renewal led by Philipp Jakob Spener and August Hermann Francke that emphasized the emotional and mystical aspects of the Christian faith.”<sup>28</sup> The early Moravians emerged from the German Lutheran Pietism movement and the aforementioned persecuted

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<sup>24</sup> J. E. Hutton, *A History of the Moravian Church* (London, England: Moravian Publication Office, 1909), 160.

<sup>25</sup> Hutton, *A Short History of the Moravian Church*, 83.

<sup>26</sup> Comenius was forced to flee from Bohemia to Poland, then to England. He asked for help for his church from the Archbishop of Canterbury. His last journey was to the Netherlands, where he died.

<sup>27</sup> Robert L. Gallagher, “The Integration of Mission Theology and Practice: Zinzendorf and the Early Moravians,” *Mission Studies* 25, (2008): 186.

<sup>28</sup> Gallagher, “The Integration of Mission Theology and Practice: Zinzendorf and the Early Moravians,” 186.

Moravian and Bohemian Brethren. From the ruins of the Thirty Years' War surfaced a longing for true godliness that was uncorrupted. This led to the Pietist movement in the German Lutheran church and in turn produced the early Moravian missionaries.

In 1722 the “hidden seed” sprouted when Moravian carpenter Christian David met Count Nicholas Ludwig von Zinzendorf to ask permission for a party of *Unitas Fratrum*, refugees from Bohemia and Moravia, to be granted asylum on his estate. Zinzendorf had previously attempted to find shelter for the group and offered them temporary asylum on his own estate where they could worship God in peace.<sup>29</sup> It would seem God had intervened when no other suitable home could be found. “Led by Christian David, ten souls set out from Sehlen on Wednesday, May 27, 1722, to seek the God of their fathers in a new land.”<sup>30</sup> According to Gallagher, just:

Five years later three hundred Moravians were living in Herrnhut at Berthelsdorf near the Bohemian border in Saxony, as well as other religious dissenters such as German Pietists. . . . The stage was set for the shaping of the Herrnhut group into the dynamic force that would be one of launching pads for modern Protestant mission.<sup>31</sup>

Religious persecution along with their pilgrim lifestyle molded these early Moravians into a resilient and passionate people prepared to give their all. After decades of oppression they were more than willing to take up their cross and follow Jesus (cf. Matt. 16:24–26).

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<sup>29</sup> J. Taylor Hamilton and Kenneth G. Hamilton, *History of the Moravian Church: The Renewed Unitas Fratrum 1722–1957* (Bethlehem, PA: Interprovincial Board of Christian Education Moravian Church in America, 1967), 16. Zinzendorf originally desired to lease a property near Eberdorf.

<sup>30</sup> Hamilton and Hamilton, *History of the Moravian Church: The Renewed Unitas Fratrum 1722–1957*, 23.

<sup>31</sup> Gallagher, “The Integration of Mission Theology and Practice: Zinzendorf and the Early Moravians,” 187.

### Count Zinzendorf

Various influences shaped the missionary drive of the founder of Moravianism from his childhood and teen years through to the formation of the Herrnhut Moravian Church. Zinzendorf was born on May 26, 1700, in Dresden, Saxony, as a descendent of Austrian Protestant nobility. His father, George Ludwig von Zinzendorf and his mother, Charlotte Justine, were affectionately and spiritually connected during their short marriage and loved him dearly.<sup>32</sup> Both sides of the family were Lutheran and strongly influenced by Pietism.<sup>33</sup> His mother was utterly devastated when his father died prematurely at age thirty-eight and struggled with deep loneliness, as their marriage was one of love and not convenience.<sup>34</sup> Three years later, at twenty-eight, she remarried a man twenty years her senior and moved away from the home of her parents where she and Zinzendorf were living. Sadly, young Zinzendorf's life was marked by significant loss.

Two years after moving to his grandparents' home, Gross-Hennersdorf in Upper Lusatia, his grandfather also died.<sup>35</sup> He was raised by his maternal grandmother, Baroness Henriette Catharina von Gersdorf, "one of the great women of her age, famous for her erudition and a leading supporter of Lutheran Pietism."<sup>36</sup> His grandmother and his aunt, Henrietta, both significantly influenced his youth. Lady von Gersdorf affectionately

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<sup>32</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying 24-7*, 15–16.

<sup>33</sup> Arthur J. Freeman, *An Ecumenical Theology of the Heart: The Theology of Count Nicholas Ludwig von Zinzendorf* (Bethlehem, PA: The Moravian Church of America, 1998), 30–31.

<sup>34</sup> Count George von Zinzendorf died the same year young Zinzendorf was born.

<sup>35</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying 24-7*, 16. The Gross Hennersdorf estate was also a meeting place for the "movement" that the family was a part of.

<sup>36</sup> Carter Lindberg, ed., *The Pietist Theologians: An Introduction to Theology in the Seventeenth and Eighteenth Centuries* (Malden, MA: Blackwell Publishing, 2005), 208.

nicknamed him “Lutz” which stuck with him from an early age throughout early adulthood.<sup>37</sup> The baroness was a bit of a scholar herself. Terry and Gallagher describe the scope of her education and thus Zinzendorf’s training: “The baroness studied the Bible in its original languages, composed hymns in German and Latin, and corresponded in Latin with the likes of Spener and Fancke.”<sup>38</sup> Zinzendorf showed a strong inclination towards spiritual matters as is evidenced by the following description of his childhood:

I firmly resolved to live for him alone, who had laid down his life for me. My very dear Aunt Henrietta endeavored to keep me in this frame of mind by often speaking to me loving and evangelical words. I opened all my heart to her, and we then spread my case before the Lord in prayer.<sup>39</sup>

Later in life, when reflecting on his youth, he wrote, “At the age of five I was as sure of my faith in Jesus as I was that I had five fingers on my right hand.”<sup>40</sup> Undeniably spiritual matters took deep root in young Lutz’s life, later sprouting into a great faith.

Zinzendorf was raised within the grassroots renewal movement of Pietism in the eighteenth century. This was a time of vast social and cultural change. The Industrial Revolution was at hand in England, bringing with it a transition out of rural life and into urbanization. Anderson observes that European colonial powers were extending their dominance and “The age of global empires had begun. . . . Across the world, the new social and political philosophies of the Enlightenment were emerging. . . . While society around it was undergoing dynamic changes, the Church on the whole had become divided

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<sup>37</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying* 24-7, 16.

<sup>38</sup> John Mark Terry and Robert L. Gallagher, *Encountering the History of Missions: From the Early Church to Today* (Grand Rapids, MI: Baker Academic, 2017), 200.

<sup>39</sup> John R. Weinlick, *Count Zinzendorf* (New York, NY: Abingdon Press, 1956), 19.

<sup>40</sup> Weinlick, *Count Zinzendorf*, 19.

and politicized.”<sup>41</sup> Although today the word “piety,” or describing someone as being “pious,” tends to have a negative connotation, in Zinzendorf’s day this was certainly not the case. Little Lutz was growing up in an inspiring time during “the movement’s vibrant and creative beginnings, when Pietism was a generally healthy reaction against the nominalism of the established churches.”<sup>42</sup> While most Pietists remained loyal to the Lutheran-Church state sponsored standard, they also began pursuing spiritual renewal. These Pietists were known to gather for Bible study, discussion, and prayer, and in many ways “they were the first modern expression of the house church or cell concept.”<sup>43</sup> Needless to say, theological tension began to arise between the Pietists and traditional Lutherans. In the midst of this Lutz began to display “a deep childlike faith that amazed even his devout relatives.” He wrote later, “In my fourth year, I began to seek God earnestly, and determined to become a true servant of Jesus Christ.”<sup>44</sup> Anderson records,

At the age of six, he was sometimes found talking to himself, and would cheerfully confirm that he was speaking to Jesus, whom he regarded as a kind of elder brother. As he learned to write under his private tutor Edeling, he penned letters to his Savior and threw them out the window in full confidence that Christ would find and read them.<sup>45</sup>

Without a father and having little contact with his mother, Lutz developed mostly in solitude. His young aunt, Henrietta, became a dear friend and confidante; “part mother

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<sup>41</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying 24-7*, 17.

<sup>42</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying 24-7*, 18.

<sup>43</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying 24-7*, 18.

<sup>44</sup> Hutton, *A History of the Moravian Church*, (1909), sec. 2.1.

<sup>45</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying 24-7*, 18.

and part older sister.”<sup>46</sup> She prayed with him daily and his prayer life soon expanded beyond the typical formal prayers of Sunday mornings.

Beginning at ten years of age, Zinzendorf was sent to attend the renowned Pietist boarding school, Royal Paedagogium, at Halle University.<sup>47</sup> He remained here for six years and was influenced by headmaster August Hermann Francke. When he arrived, he managed to accidentally overhear a conversation between his grandmother and Francke where she described him as being a child of great ability but in need of discipline or he would become proud and “presume upon his talents.”<sup>48</sup> Sadly this little conversation set Zinzendorf on a course that would initially write him off as being incontinent and misguided. Anderson points out that the “Pietism of Halle was already drifting toward a rigid view that regarded the human spirit as completely corrupt before the moment of conversion. . . . this model could not accommodate the spontaneous and joyful faith of the young Zinzendorf.”<sup>49</sup> His time at the boarding school was undoubtedly a difficult and trying season in life. His tutors and professors took it upon themselves to break Zinzendorf’s spirit and pride. He was often given menial tasks and beaten for even minor offenses while being made a spectacle in front of his classmates who easily under-ranked his social status. If his tutors were harsh, classmates were cruel and unkind in a way that was foreign to Zinzendorf’s previous upbringing. Despite the difficult conditions of boarding school, he was an outstanding student. “He was competent in Greek, fluent in French and Latin, and while he struggled with Hebrew, he excelled at poetry and public

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<sup>46</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying* 24-7, 19.

<sup>47</sup> The boarding school was located at Halle near Leipzig.

<sup>48</sup> Weinlick, *Count Zinzendorf*, 23.

<sup>49</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying* 24-7, 19.

speaking.”<sup>50</sup> Although his professors did not want to admit it, Zinzendorf had proven himself and even managed to impress his superiors at Halle, setting himself on a course to advance within the university.

In his final years at Halle, although he excelled academically, his spiritual involvement was what stood out the most. He was drawn to a group of four friends who similarly shared a deep faith and convictions. They began to meet in their rooms and throughout the campus to study and discuss the Bible. Zinzendorf quickly became the main leader and organizer of these fellowship gatherings. He progressed from a bullied outcast to what Anderson describes as one of the key motivators “in what amounted to a miniature spiritual revival.”<sup>51</sup> Their small religious group became known as the “Order of the Grain of Mustard Seed” and it each member of the society wore a ring with the inscription:

‘No man liveth unto himself’ and pledged three things: 1). To be kind to all men, 2). To be true to Christ, and 3). To send the Gospel to the world. They vowed to: “do all in our power for the conversion of the heathen, especially for those for whom no one cared, and by means of men whom God, we believed, would provide” even if they could not be missionaries themselves.<sup>52</sup>

By the time he was ready to move on from Halle he would leave behind seven prayer groups and societies, all of which the staff would use as a framework for a spiritual renewal movement among the students.<sup>53</sup> Surprisingly, during his last two years at the university, Zinzendorf also had the privilege of having dinner daily with Francke.

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<sup>50</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying* 24-7, 21.

<sup>51</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying* 24-7, 22.

<sup>52</sup> Hutton, *A History of Moravian Missions*, (1922), 7.

<sup>53</sup> Gerhard Reichel, *Der “Senfkornorden” Zinzendorfs*, trans. Markus Laegel (Leipzig, Germany: 1914), 7.



This friendship extended him the opportunity to visit with many traveling guests in one of the few places in the Protestant sphere to have developed a concept of Christian mission.

Professor Francke transformed the college into a center not only for European Pietism, but also for overseas mission. Gallagher asserts,

In 1705, the university at Halle in partnership with King Ferdinand IV of Denmark sent the first Pietist missionaries, Bartholomäus Ziegenbalg and Henry Plutschau, to evangelize the people in Tranquebar, along the southeast coast of India. Pietist missionary letters from Tranquebar were read in meetings at Zinzendorf's grandmother's castle at Gross-Hennersdorf in Upper Lusatia.<sup>54</sup>

Reflecting on the first time he heard about the work of Ziegenbalg in India he stated,

I know the day, the hour, the spot in Hennersdorf. It was in the Great Room; the year was 1708 or 1709. I heard items read out of the paper about the East Indies, before regular reports were issued; and there and then the missionary impulse arose in my soul.<sup>55</sup>

In Francke's home, the Count met Ziegenbalg and Plutschau. Later he wrote that these conversations "with witnesses of the truth in distant regions, and the acquaintances with several missionaries . . . increased my zeal for the cause of the Lord in a powerful manner."<sup>56</sup>

In these early years, the Lutheran Pietists influenced the Count's recognition that there was a biblical responsibility to evangelize those who did not know Christ as Savior. Francke and the Halle Pietists especially helped to develop the young Count's biblical theology of mission. They emphasized the "heartfelt religious devotion of the individual, belief in the Bible as the Christian's guide to life, and a complete commitment to Christ

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<sup>54</sup> Robert L. Gallagher, "Zinzendorf and the Early Moravian Mission Movement" (PhD diss., Wheaton College, 2005), 6, <https://pdfslide.net/documents/zinzendorf-and-the-early-moravian-mission-movement.html>.

<sup>55</sup> Hutton, *A Short History of the Moravian Church*, 179.

<sup>56</sup> Hutton, *A Short History of the Moravian Church*, 179.

that would manifest itself in ethical purity and charitable activity.”<sup>57</sup> In doing so, they also stressed the importance of experiencing God. These theological views would become a doctrine of sorts for the later Moravian mission.

The formation of Zinzendorf’s mission zeal and devotion to Christ intensified as he continued his education at Wittenberg, traveled Europe, and married Erdmuth von Reuss. After Halle, Zinzendorf attended the University of Wittenberg and studied law to prepare him to be a judicial counselor in the Dresden court of August the Strong, the Saxon elector. Yet service for the Kingdom was his ultimate goal. August Spangenberg quoted Zinzendorf regarding this career conflict: “My mind inclined continually toward the cross of Christ . . . and since the theology of the cross was my favorite theme, and I knew no greater happiness than to become a preacher of the gospel, therefore subjects not related to that I treated superficially.”<sup>58</sup> It was at Wittenberg that Zinzendorf became a “strict Pietist” by establishing a “stringent prayer, fasting and devotional life, studied hymns and theological lectures, and read the Bible in Greek. He believed that a Christianity of the heart with its personal intimate experience of Christ the Savior transcended the denominational divisions between Orthodox, Catholic, Reformed, and Lutheran.”<sup>59</sup> It was also at Wittenberg that he vowed to follow his Savior in humility and complete abandonment to fulfill his mission passion. After graduating from Wittenberg at nineteen, Zinzendorf traveled through Germany, Holland, and France, as was the custom

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<sup>57</sup> Gallagher, “The Integration of Mission Theology and Practice: Zinzendorf and the Early Moravians,” 6.

<sup>58</sup> August Gottlieb Spangenberg, *The Life of Nicholas Lewis, Count Zinzendorf: Bishop and Ordinary of the Church of the United (or Moravian) Brethren*, Trans., Samuel Jackson (London, England: Samuel Holdsworth, Amen-Corner, 1838), 236.

<sup>59</sup> Gallagher, “The Integration of Mission Theology and Practice: Zinzendorf and the Early Moravians,” 7.

for his social rank as a German imperial Count. His tour of Europe included visiting various royal members, religious leaders, and museums. Gallagher reports one of the pinnacle moments in Zinzendorf's life where he began to recognize his distinct calling. He accounts, "At an art museum in Dusseldorf he viewed a painting of Jesus crowned with thorns (*Ecce Homo*). The inscription below the painting read, "All this I have done for you; what have you done for me?"<sup>60</sup> Although he loved Jesus as his Savior, the Count realized that he had done little for Him. He knelt in front of the painting and rededicated himself for the service of Christ.

As was expected of a man of his nobility, following his marriage in 1722 to Countess Erdmuth Dorothea von Reuss, Zinzendorf began his work in the court at Dresden. They would eventually move to Herrnhut at Berthelsdorf near, the Bohemian border in Saxony, in 1727.<sup>61</sup> In spite of his successes in court, he found himself frustrated that "genuine Christian fellowship seemed to be confined to the wealthy in their drawing room meetings" and felt that "what was good for the nobles was also essential for the common people."<sup>62</sup> Therefore his plan for Berthelsdorf was indeed an audacious one. The newly married couple vowed to put aside superiority and all favors of rank, in order to win souls and be prepared to go without hesitation wherever the Lord might call.<sup>63</sup> He was resolute in his desire to use his authority and influence to create a Christian community,

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<sup>60</sup> Gallagher, "The Integration of Mission Theology and Practice: Zinzendorf and the Early Moravians," 7.

<sup>61</sup> Zinzendorf purchased his grandmother's estate in 1722 and had a new manor home built for he and his new wife.

<sup>62</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying 24-7*, 54–55.

<sup>63</sup> Gallagher, "The Integration of Mission Theology and Practice: Zinzendorf and the Early Moravians," 7.

which reflected the hearts minds of writers such as Spener and Luther.<sup>64</sup> This included his right to appoint a parish priest, his friend John Andrew Rothe. Although his responsibilities in Dresden prevented his direct and personal involvement, he offered his devotion and support to Rothe and the community at large. Spangenberg captured the prophetic words of Pietist preacher, Schaefer at Rothe's induction service among the villagers. He prophesied, "God will light a candle on these hills which will illuminate the whole land."<sup>65</sup> This would certainly prove to be true, although perhaps not in quite the way one would anticipate.

### **Herrnhut "The Watch of The Lord"**

It was Zinzendorf's dedication to Christ that prepared him for his leadership of the Moravian refugees. He remained true to the three pledges he devoted himself to as a member of The Order of the Grain of Mustard Seed. Spaugh suggests that, "The spirit of the first two caused him to allow the Moravian refugees to settle on his estate, and to build the village of Herrnhut. The third pledge resulted in the Moravian Church becoming . . . 'the Mother of the Protestant Foreign Mission Movement.'"<sup>66</sup>

In 1722, Zinzendorf first met the remarkable bush preacher, Christian David. Over the course of about five years, David crossed paths with many persecuted Christians from Moravia<sup>67</sup> bringing them encouragement and strength in the midst of hardship.<sup>68</sup>

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<sup>64</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying 24-7* 53.

<sup>65</sup> Spangenberg, *The Life of Nicholas Lewis, Count Zinzendorf: Bishop and Ordinary of the Church of the United (or Moravian) Brethren*, 37.

<sup>66</sup> Herbert Spaugh, "A Short Introduction to the History, Customs and Practices of the Moravian Church," <http://hopemoraviannc.org/MoravianChurch.htm>.

<sup>67</sup> Many of these persecuted Christians were Germans.

Anderson states that “Their Bibles and hymn-books were confiscated, some believers were imprisoned and others were tortured into confessing their allegiance to the Catholic authorities.”<sup>69</sup> Allen adds, “They knew no peace. Some were thrown in prison, some were chained, and others were yoked to a plow.”<sup>70</sup> David’s words “continued to stir the flames of faith back into life.”<sup>71</sup> It was Christian David who sought out Zinzendorf to request asylum for these persecuted believers.<sup>72</sup> David and a small band of persecuted Christians left behind their homes and belongings to make the dangerous two-week journey through the mountains into Saxony. On June 8, 1722, they finally arrived at the Zinzendorf Estate. Zinzendorf’s steward, Heitz, led them to small hill called the *Hutberg* or “watch-hill” situated about a mile from the small village of Berthelsdorf. Here they set up camp utilizing a neglected farmhouse, a gifted milk cow, and a small stand of trees for firewood.<sup>73</sup> Heitz wrote to Zinzendorf who was in Dresden: “May God grant that your Excellency may be able to build on the Hutberg a town which will live under the Lord’s Watch, and whose inhabitants will keep the Lord’s Watch day and night.”<sup>74</sup>

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<sup>68</sup> Brad Allen, *The Moravian Principle: The Secret of Revival* (Tarentum, PA: Word Association Publishers, 2014). 104–105. Christian David had been raised Roman Catholic but at age twenty had a powerful encounter with Jesus that changed the course of his life. He joined the Lutheran Church but felt it was dead and began searching for more. He joined the Prussian Army for a few years and when his service ended he moved to Gorlitz, Silesia. Here he met and was greatly influenced by the two Pietist preachers: Schafer and Schwedler. After recovering from an acute illness he found himself increasingly convicted and inspired to share the Good News with others. He lived in Gorlitz for five years, traveling to the dangerous and tormented region of Moravia to share the joy and message of Jesus with the people there.

<sup>69</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying* 24-7, 55.

<sup>70</sup> Allen, *The Moravian Principle: The Secret of Revival*, 105.

<sup>71</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying* 24-7, 55.

<sup>72</sup> David Christian was introduced to Zinzendorf through Rothe via Schafer.

<sup>73</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying* 24-7, 56.

<sup>74</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying* 24-7, 56.

Between 1722 and 1727, there were about three hundred refugees in the newly erected town of Herrnhut with a wide range of religious backgrounds, including Roman Catholics, Anabaptists, Lutherans and Calvinists.<sup>75</sup> Likewise, geographically there were dissidents from Moravia, Bohemia, Poland, and Germany. In this fledgling community there were a variety of ideas and expectations and inevitably disputes and discord developed. Many of those who arrived at the new settlement “had not belonged to the original Hidden Seed.”<sup>76</sup> Because of the varying spiritual backgrounds disagreements naturally arose. Allen reveals, “As the settlers of Herrnhut got to know each other better, they began to love each other less. As they loved each other less, severe theological dispute ran rampant through the small town.”<sup>77</sup> To top it off, a man named Kruger arrived at Herrnhut preaching against the Lutheran Church, and later against Rothe and Zinzendorf. He sowed much discord before finding his way to an insane asylum in Berlin.<sup>78</sup> Therefore it became necessary for Zinzendorf to step in and put a stop to the quarreling and tension within the group.<sup>79</sup> He “opened to us the Scriptures, and gave us direction to understand them alright,” said Christian David. This was “the first great change and unification of the Brethren.”<sup>80</sup>

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<sup>75</sup> Christian David would make ten trips back into Moravia to rescue and encourage people to come to Herrnhut.

<sup>76</sup> Allen, *The Moravian Principle: The Secret of Revival*, 113.

<sup>77</sup> Allen, *The Moravian Principle: The Secret of Revival*, 113.

<sup>78</sup> Allen, *The Moravian Principle: The Secret of Revival*, 114.

<sup>79</sup> Howard A. Snyder, *Signs of the Spirit: How God Reshapes the Church* (Grand Rapids, MI: Academy Books, 1989), 129.

<sup>80</sup> A. J. Lewis, Zinzendorf, *The Ecumenical Pioneer: A Study in the Moravian Contribution to Christian Mission and Unity* (Philadelphia, PA: The Westminster Press, 1962), 49.

To some degree structure and order was introduced to the Herrnhut community in 1725, “including a system of helpers, teachers and exhorters.” The new structure was useful but not completely adequate. Finally, in June 1727 Zinzendorf moved from his own estate to the new manor at Herrnhut. “With this began a most remarkable period of renewal, creativity, and growth in the life of the Herrnhut community.”<sup>81</sup>

In May of 1727 Zinzendorf called together the Herrnhut community and, after a three-hour address and exhortation, he read out loud a constitution called, “Manorial Injunctions and Prohibitions” (*Herrschaftliche Gebote und Verbote*).<sup>82</sup> He then asked the people to sign it, and they willingly obliged. Spangenberg notes that this day became “particularly memorable to the brethren” as “the first voluntary reformation of life and doctrine at Herrnhut” in which the Brethren “sincerely renounced self-love, self-will, disobedience, and free-thinking.”<sup>83</sup> In a sense, this agreement readily established Zinzendorf’s place of authority within the Herrnhut community.

There were subsequent meetings and additional documents such as the “Brotherly Union and Compact,” which was a voluntary covenant that in “effect constituted the Herrnhuters as a distinct religious society.”<sup>84</sup> Zinzendorf was appointed as superintendent, while twelve elders were elected from the group. Additionally, other workers were selected to serve. “Some were teachers, overseers, monitors (charged with exhortation and discipline), visitors of the sick, almoners to care for the poor, and overseers of trades

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<sup>81</sup> Snyder, *Signs of the Spirit: How God Reshapes the Church*, 130.

<sup>82</sup> Snyder, *Signs of the Spirit: How God Reshapes the Church*, 130.

<sup>83</sup> Spangenberg, *The Life of Nicholas Lewis, Count Zinzendorf: Bishop and Ordinary of the Church of the United (or Moravian) Brethren*, 79.

<sup>84</sup> Snyder, *Signs of the Spirit: How God Reshapes the Church*, 131.

responsible ‘to provide every one, as far as practicable, with work, but also to take care that good work was delivered at a moderate rate.’”<sup>85</sup> The small community was quickly drawn into order and civil harmony and Rothe’s church was bursting at the seams. That summer was characterized as a summer of joy, peace, Bible study, and passionate prayer. In a sense it resembled what had sprung up at Halle under Zinzendorf’s watch. There was a subtle sense that the Holy Spirit was brooding over the little village and that something was indeed brewing. In July Zinzendorf was confident that he could leave the village on short trips. On one of these trips, he found and read an old Latin Comenius manuscript entitled, “Account of Discipline of the Brethren Church.”<sup>86</sup> Zinzendorf was astounded when “he realized that he had become the guardian of the last remnant that Comenius had prayed would one day be restored.”<sup>87</sup> He identified that the statutes and disciplines that he had just established at Herrnhut were almost identical to the ones outlined in the manuscript! Zinzendorf again determined that he would give his resources, and even his life, if necessary, to preserve and restore the “hidden seed” that God had placed in his hands and on his doorstep.

### **Moravian Pentecost**

In August of that same year (1727), the Moravians, having gathered for a week of prayer and fasting, experienced a powerful outpouring of the Holy Spirit in a church

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<sup>85</sup> Spangenberg, *The Life of Nicholas Lewis, Count Zinzendorf: Bishop and Ordinary of the Church of the United (or Moravian) Brethren*, 90–91.

<sup>86</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying 24-7*, 83.

<sup>87</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying 24-7*, 83–84.



meeting.<sup>88</sup> At one point during this meeting, as everyone knelt, the Count prayed, openly confessing his sins before the Lord. Others were likewise prompted to pray. Gallagher testifies that “this service was impregnated with a sense of the presence of the Holy Spirit moving among the people in response to the increase in covenant loyalty and love experienced during the summer. It was as if the Holy Spirit himself immersed them into one love.”<sup>89</sup> The sense of awe was overwhelming. J. E. Hutton described the experience this way:

They entered the building; the service began; the “Confession” was offered by the Count; and then at one and the same moment, all present, rapt in deep devotion, were stirred by the mystic wondrous touch of a power which none could define or understand. There in Berthelsdorf Parish Church, they attained at last the firm conviction that they were one in Christ; and there, above all, they believed and felt that on them, as on the twelve disciples on the Day of Pentecost, had rested the purifying fire of the Holy Ghost.<sup>90</sup>

Zinzendorf called it the Moravian Pentecost and said, “The whole place represented truly a visible tabernacle of God among men, and till the thirteenth of August there was nothing to be seen and heard but joy and gladness; then this uncommon joy subsided, and a calmer sabbatic period succeeded.”<sup>91</sup> Of the outpouring, Christian David commented, “It is truly a miracle of God that out of so many kinds and sects as Catholics, Lutheran,

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<sup>88</sup> Gallagher, “The Integration of Mission Theology and Practice: Zinzendorf and the Early Moravians,” 187.

<sup>89</sup> Gallagher, “The Integration of Mission Theology and Practice: Zinzendorf and the Early Moravians,” 187.

<sup>90</sup> Hutton, *A History of the Moravian Church* (1909), 209.

<sup>91</sup> Augustus C. Thompson, *Moravian Missions: Twelve Lectures* (New York, NY: Schribner’s Sons, 1885), 53.

Reformed, Separatists, Gichtelian and the like, we could have been melted together into one.”<sup>92</sup> The result was transformation of the entire community.

### **A Model for Intercession**

In the aftermath of a spiritual awakening it is difficult to maintain the same spiritual fervor that was once experienced. But in the case of the Moravian Pentecost, Herrnhut had in its favor a group of sojourners who were descendants of the disciplined Bohemian Brethren, and Zinzendorf himself who was a man of discipline. Since childhood he had maintained a lifestyle of personal devotion to God. Consistent prayer, worship, and devotion to God via Bible study and application of the Word became the framework of the movement. The group initially began their 24/7 prayer watch because they believed there would be opposition and backlash to the outpouring of the Spirit. The Herrnhut journal records the following:

We have been considering how necessary it is, for the well-being of the church, to keep constant watch over her—the church still being young in years and having an old enemy in satan, who rests neither by day nor by night. To this end we have resolved to ignite a freewill offering of intercession in our town, which can burn day and night. We are contending ourselves, however, with first putting the matter forward for consideration and allowing the Lord to stir the hearts of the brothers.<sup>93</sup>

Within small groups, or bands, two primary ministries were practiced: the Night-Watch and the Hourly Intercession. The Night Watch was an assigned night each week when the small band would meet during the nighttime hours and sing Scriptures antiphonally. Eventually every person between the ages of sixteen and sixty was assigned

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<sup>92</sup> Lewis, Zinzendorf, *The Ecumenical Pioneer: A Study in the Moravian Contribution to Christian Mission and Unity*, 59.

<sup>93</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying 24-7*, 92–93.

a time to announce the night watches. No exception was made on account of rank.<sup>94</sup>

Zinzendorf wrote the following hymn for the watchmen to use in greeting the community during the night hours:

The hour is come: through darkness steals the day; Shines in your hearts  
the morning star's first ray? The clock is two! Who comes to meet the day, And to  
the Lord or days his homage pay? The clock is five! While five away were sent,  
Five other virgins to the marriage went! The clock is six, and from the watch I'm  
free, And everyone may his own watchman be!<sup>95</sup>

During the Hourly Intercession each person was assigned a certain hour in the day to pray and intercede for their community and for the salvation of the nations, and that person was expected to pray either at home or with others in the community.<sup>96</sup> There were at least two people covering each hour watch. Both of these practices imitate the instructions from the Tabernacle of David (cf. 1Chron. 25). James Weingarth, bishop of the Moravian Church surmises, “As in the days of the Old Covenant, the sacred fire was never permitted to go out on the altar (Lev. 6:13–14), so in a congregation which is a temple of the living God wherein He has His altar and His fire, the intercession of His saints should incessantly rise up to Him like incense.”<sup>97</sup> Even at night, Herrnhut was becoming a visible Tabernacle of David for the salvation of the nations. Lewis writes,

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<sup>94</sup> Lewis, Zinzendorf, *The Ecumenical Pioneer: A Study in the Moravian Contribution to Christian Mission and Unity*, 60.

<sup>95</sup> Lewis, Zinzendorf, *The Ecumenical Pioneer: A Study in the Moravian Contribution to Christian Mission and Unity*, 54.

<sup>96</sup> Jonathan C. Roach, “Watch Night: A Time Between Times,” *Worship* 83, vol. 4, (2009): 324–43, EBSCO. Roach reminds us that the Moravians have a long history and tradition of all night prayer services that date back to 1467. The Methodists also obtained their use of Watch-Night services from the Moravians. Both Wesleys, George Whitefield, Benjamin Ingham, and others all attended an all-night of prayer “Watch-Night” service at Fetter Lane, England in 1738. They were greatly affected by the power of prayer and the power of the Holy Spirit.

<sup>97</sup> James Weingarth, *You Are My Witness: A Story Study Celebrating the 250th Anniversary of Moravian Missions—1732–1982* (Bethlehem, PA: The Inter-Provincial Women’s Board of the Moravian Church, 1981), 12.

“Twenty-four brethren and twenty-four sisters covenanted together to spend one hour each, day and night, in praying to God for his blessings on the Congregation and its witness.”<sup>98</sup> Encouraged by Zinzendorf, “this concept spread wider, and for over one-hundred years members of the Moravian Church all shared in the ‘Hourly Intercession.’”<sup>99</sup>

Burns asserts that the primary purpose of these groups was to cultivate persevering prayer for the global missions effort. Every week the intercessors met together to read missionary letters, hear reports from foreign lands, and receive insight to pray for specific missionaries. These practices facilitated an intercessory focus on the nations.<sup>100</sup> What happened at Herrnhut in 1727 and in the entire decade that followed could very well be called a “charismatic renewal.”<sup>101</sup> Following the outpouring there were love feasts, foot washings, festival days, song services, and hymn writing, and miraculous healings—all very evident manifestations of the Holy Spirit.

### *Intercession Within Community*

Based on the significant and meaningful prayer times with his grandmother, Zinzendorf also felt the need for similar relationships among the Christians in Herrnhut. He grouped the entire community together by sex, age, and marital status. In addition to

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<sup>98</sup> Lewis, *Zinzendorf, The Ecumenical Pioneer: A Study in the Moravian Contribution to Christian Mission and Unity*, 60

<sup>99</sup> Lewis, *Zinzendorf, The Ecumenical Pioneer: A Study in the Moravian Contribution to Christian Mission and Unity*, 60.

<sup>100</sup> Ed Burns, “Moravian Missionary Piety and the Influence of Count Zinzendorf,” <https://trainingleadersinternational.org/jgc/27/moravian-missionary-piety-and-the-influence-of-count-zinzendorf>

<sup>101</sup> Snyder, *Signs of the Spirit: How God Reshapes the Church*, 133.

prayer, the people gathered for meetings, for discussions, for discipline, and for community activities. Zinzendorf described the community life of Herrnhut this way:

The societies called bands, consist of a few individuals who met together in the name of Jesus, amongst whom Jesus is; who converse together in a particularly cordial and childlike manner, on the whole state of their hearts, and conceal nothing from each other, but who have wholly committed themselves to each other's care in the Lord. Cordiality, secrecy, and daily [fellowship] is of great service to such individuals, and ought never to be neglected; but whenever slothfulness creeps in, the individuals ought to feel ashamed of it and amend.<sup>102</sup>

Spangenberg records that in each of these bands “a brother or a sister, according to their sex, was commissioned to take particular charge of the rest. When they met, they either read something of an edifying nature, sang, and prayed, or else conversed together. . . .”<sup>103</sup> Zinzendorf saw these “bands” as a way of assisting the people in exercising their gifts and abilities and growing as body of believers. Later these groups became extremely helpful, especially as a means of sending out missionaries.

In addition to the Night Watches, the Hourly Intercession, and bands, the church in Herrnhut had various meetings and corporate gatherings. Zinzendorf highly valued a personal time with the Lord, but he was equally concerned for the coming together of the entire body of believers. Therefore, the whole congregation met at least three times daily. They began at four a.m. (five o'clock in the winter). They also met at eight in the morning and evening to pray and “praise the Lamb” and to read the Scriptures.<sup>104</sup> Meanwhile, special meetings were held for children and for the elderly and sick. Each day ended as it began, with singing. On the Sabbath praises could be heard from five in

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<sup>102</sup> Rev. August Gottlieb Spangenberg, *The Life of Nicholas Lewis, Count Zinzendorf* (London, England: Samuel Holdsworth, 1838), 87.

<sup>103</sup> Spangenberg, *The Life of Nicholas Lewis, Count Zinzendorf: Bishop and Ordinary of the Church of the United (or Moravian) Brethren*, 87.

<sup>104</sup> Snyder, *Signs of the Spirit: How God Reshapes the Church*, 136.

the morning until nine at night, when the young men would end the day with singing as they marched around the settlement.<sup>105</sup> They also met to take part in corporate communion and sometimes for foot washing. Another part of their daily life was “the daily watchword.” Initially Zinzendorf himself drew up the daily watchwords. There was one watchword or “devotion” for each day.<sup>106</sup>

As people began to hear of the songs, prayers, testimonies, and ministry in Herrnhut, they were attracted to visit. Because of this, Zinzendorf set apart the “Lord’s Day afternoon” for visitors to meet with the community.<sup>107</sup> Snyder reveals that many curious visitors, not satisfied with others’ reports, came to see for themselves. Likewise, Zinzendorf set aside four hours every Saturday to counsel those who needed counsel and he wisely set up a system of visitation so that every member of Herrnhut was visited at least once every two weeks.<sup>108</sup>

In addition to prayer, one of the things that the Moravians are most known for and an integral part of their church life was worship and singing:

Hymns and music were poured out and sung on every possible occasion, on land and sea, throughout the far stretches of the Moravian enterprise. No opportunity for singing was lost. Even the harvesters had their own hymns and the night watchmen sang on their rounds . . . Verses were often composed on the spot to celebrate the return of a ‘pilgrim’ or the reception of a letter from the mission field. In particular, Zinzendorf loved the famous *Singstunde* or song-service which he himself had founded in Herrnhut. Many complete hymns were sung at such a service, and single stanzas were then chosen to continue a spontaneous theme as the evening advanced. Hymn-singing from memory was cultivated

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<sup>105</sup> Lewis, *Zinzendorf, The Ecumenical Pioneer: A Study in the Moravian Contribution to Christian Mission and Unity*, 65.

<sup>106</sup> Spangenberg, *The Life of Nicholas Lewis, Count Zinzendorf: Bishop and Ordinary of the Church of the United (or Moravian) Brethren*, 95.

<sup>107</sup> Lewis, *Zinzendorf, The Ecumenical Pioneer: A Study in the Moravian Contribution to Christian Mission and Unity*, 64.

<sup>108</sup> Snyder, *Signs of the Spirit: How God Reshapes the Church*, 136.

because only in this way, Zinzendorf argued, could the verses most effectively express the individual's experience.<sup>109</sup>

Furthermore, the love feast, a practice of the early churches, was revived in Herrnhut. While returning from Berthelsdorf, after taking part in the "Lord's Table," a party of Brethren spontaneously formed seven different groups as they continued to talk over the blessings that they had received. Once they reached Herrnhut, "Zinzendorf sent something from his kitchen to each group, so that they might continue in fellowship without disturbance." These love feasts were repeated frequently. Their purpose was not merely eating and drinking, but the brothers and sisters also gratefully recalled what they had received from the Lord through fellowship, the *koinonia* with the Lamb, and with each other.<sup>110</sup>

### *Adoration of the Lamb*

Herrnhut and other settlements, which the Count inspired in Europe and America, were not examples of some sort of utopian idealism. Rather, Lewis points out, "Their extraordinary character lay in the fact that they were one of the most remarkable experiments in the realm of Christian service that Christendom has ever seen. The total life of the community—men, women and children—was organized for the adoration of the Lamb and the advancement of his Kingdom on a world-wide scale."<sup>111</sup> Their entire existence, both social and economic, was to advance this distinct spiritual and ecumenical

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<sup>109</sup> Ernest Stoeffler, *German Pietism in the Eighteenth Century*, (Leiden: E. J. Brill, 1973), 158.

<sup>110</sup> Lewis, Zinzendorf, *The Ecumenical Pioneer: A Study in the Moravian Contribution to Christian Mission and Unity*, 60.

<sup>111</sup> Lewis, Zinzendorf, *The Ecumenical Pioneer: A Study in the Moravian Contribution to Christian Mission and Unity*, 63.

mandate. The constant theme of Herrnhut was the unending adoration of the Lamb, day and night.

*The Great Moravian Mission Movement: The Role of the Holy Spirit*

The Moravians began to desire to share this deep love for Christ. Preaching the gospel message became an extension of their personal love relationship with Christ. More and more the believers at Herrnhut desired to spread this love, so much so, that both men and women began to travel to other churches and pietistic small groups throughout continental Protestantism bringing needed renewal.<sup>112</sup>

“The Diaspora,” that is the dispersion of Moravian believers, was mainly composed of those who went out from Herrnhut, two by two, to travel throughout Europe seeking like-minded Christians; believers with a hunger for the Lord and a desire for the oneness of the Lord's people. Zinzendorf felt that wherever the Moravians went, they should come together for meetings open to all believers.<sup>113</sup> “These were to be informal gatherings having simplicity, warmth, and the open sharing of the joy and fellowship in the Lamb. The *odium theologicum*, a theology that produced animosity and hatred, was not to be allowed.”<sup>114</sup> Often this theology became a prime cause of division. “The people,”

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<sup>112</sup> Gallagher, “The Integration of Mission Theology and Practice: Zinzendorf and the Early Moravians,” 185–210.

<sup>113</sup> John R. Weinlick, *The Moravian Diaspora: A Study of the Societies of the Moravian Church Within the Protestant State Churches of Europe* (Moravian Historical Society, 1959), 5.

<sup>114</sup> Lewis, Zinzendorf, *The Ecumenical Pioneer: A Study in the Moravian Contribution to Christian Mission and Unity*, 121.



said Zinzendorf, “should only sing, pray and talk with one another. What goes beyond the discussion of Christian experience is offensive.”<sup>115</sup>

The Herrnhut church’s theological understanding regarding the sacrifice of the Lamb was foundational to their mission motivation and message. This, combined with their understanding of the role of the Holy Spirit, was what directed their method in mission. Count Zinzendorf and the Moravians developed a simple three-pronged approach to mission. They believed firmly that the love of God and his redemption in Christ required the proclamation of the gospel message everywhere. The Spirit of God in His way and time would be the catalyst to transform the hearts of those hearing the account of the Lamb of God. Their approach entailed:

First, silently observe to see if any of the heathen were prepared, by the grace of God, to receive and believe the word of life. Second, if even one were found, preach the gospel to him because God must give the heathens ears and heart to receive the gospel, otherwise all of his labors would be in vain. Third, preach chiefly to such heathens, who never heard the gospel. We were not to build on a foundation laid by others nor to disturb their work, but to seek the outcast and forsaken.<sup>116</sup>

In other words, Zinzendorf encouraged missionaries to pray that the Holy Spirit would lead them to truth-seekers so that they could tell them about Jesus. They were not to be concerned about converting everyone because mission is done “not out of fear for the fate of the unconverted but because one wishes to follow Christ.”<sup>117</sup> The Count did not

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<sup>115</sup> Lewis, Zinzendorf, *The Ecumenical Pioneer: A Study in the Moravian Contribution to Christian Mission and Unity*, 121.

<sup>116</sup> George Henry Loskiel, *History of the Missions of the United Brethren among the Indians of North America* (London, England: Burlinghouse, 1794), 27.

<sup>117</sup> David A. Schattschneider, “Souls for the Lamb: A Theology for the Christian Mission According to Count Nicolaus Ludwig von Zinzendorf and Augustus Gottlieb Spangenberg,” (PhD diss., University of Chicago, 1975), 72, <https://www.worldcat.org/title/souls-for-the-lamb-a-theology-for-the-christian-mission-according-to-count-nicolaus-ludwig-von-zinzendorf-and-bishop-augustus-gottlieb-spangenberg/oclc/3888782>.

encourage attempts at mass conversions since he believed that this would not occur before the conversion of the Jewish people. Until then a few converts or, “first fruits,” would be saved according to Revelation 14:4.

In this way, the Spirit of God began to send the Moravians out as missionaries. In the 1700’s missionaries went from Herrnhut to Greenland, North and South America, South Africa, the West Indies, Australia, and even Tibet. They also went to England and one person that was saved there through their ministry was John Wesley. He met a Moravian Bishop, Peter Bohler, as they were crossing the Atlantic on a ship in the mid 1700’s. They came upon a storm and while the ship was thrashing about the British passengers were in panic thinking they were going to die. John Wesley was stunned by the calmness and peacefulness exhibited by the group of Moravians led by Bohler. These German Moravians were singing hymns and exuded a deep sense of peace. Wesley thought they were all unaware of the storm’s severity. He approached Peter Bohler to inform him of their impending death but to his surprise, Bohler responded by saying, “We’re not afraid to die. We die daily.”<sup>118</sup> This impacted Wesley so much that he resolved to learn about these people. In short, Wesley went to Herrnhut, spent time with the Moravians, caught the fire of the Lord and brought revival to England. The Moravians, and Bohler in particular, had a great impact on Wesley; most notably playing a significant role in his complete conversion experience and assurance of salvation. Wesley in turn was a spark that led to the first Great Awakening. The nation was

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<sup>118</sup> Taylor Hamilton, J. and Kenneth G. Hamilton, *History of the Moravian Church: The Renewed Unitas Fratrum 1722-1957* (Bethlehem, PA: Interprovincial Board of Christian Education Moravian Church in America, 1967), 34.

radically transformed and England was saved from a bloody revolution that France endured.

What the Moravians imparted to John Wesley is summarized by one of his biographers, W. H. Fitchett:

In substance it was three things which lie in the very alphabet of Christianity, but which somehow the teachings of a godly home, of a great University, and of an ancient Church, and of famous books, had not taught Wesley. These are: that salvation is through Christ's Atonement alone, and not through our own works; that its sole condition is faith; and that it is attested to the spiritual consciousness by the Holy Spirit.<sup>119</sup>

The Methodists and Moravians often met together then for Bible study and prayer. Luke Tyerman writes of George Whitefield:

Whitefield began the New Year (1739) as gloriously as he ended that which had just expired. He received Sacrament, preached twice, expounded twice, attended a Moravian love feast in Fetter Lane, where he spent the whole night in prayer to God, psalms and thanksgivings; and then pronounced 'this to be the happiest New Year's Day he had ever seen. This love feast at Fetter Lane was a memorable one. Besides about sixty Moravians, there were present not fewer than seven of the Oxford Methodists, namely John and Charles Wesley, George Whitefield, Wesley Hall, Benjamin Ingham, Charles Kinchin and Richards Hitchins, all of them ordained clergymen of the Church of England. Wesley writes: 'About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His Majesty, we broke out with one voice 'We praise Thee, O God; we acknowledge Thee to be the Lord!'<sup>120</sup>

When the Missionary Society was founded in London, they turned to the Moravians for direction. In response to eleven very specific questions, the British secretary for Moravian missions, Benjamin La Trobe, offered a comprehensive

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<sup>119</sup> William Henry Fitchett *Wesley and His Century: A Study in Spiritual Forces* (London, England: Ballantyne, Hanson & Co. Press, 1906), 131.

<sup>120</sup> Luke Tyerman, *The Life of the Rev. George Whitefield, Vol. I* (New York, NY: Anson D. F. Randolph and Co., 1877), 155.

explanation of their approach and methods.<sup>121</sup> William Carey, the Leipzig and Basel societies,<sup>122</sup> and even William Wilberforce all trace back to the Moravians as major influencers in their mission efforts. Wilberforce, in his fight for the abolition of slavery, countered his opponents' argument that slaves were savages and incapable of bearing the weight of freedom with information he received directly from his friend La Trobe. Wilberforce used La Trobe's account from the Moravian missionaries working amongst slaves in the Caribbean "to prove that slaves could live peacefully in faith and dignity when given the opportunity."<sup>123</sup>

Wherever Moravian mission communities popped up around the world, they sought first to "root them in Bible meditation along with ecstatic hymn singing and prayer."<sup>124</sup> Burns says of the movement's perspective on mission: "The Bible was a book about a missionary Father with a missionary Son who was wedded to a missionary Bride."<sup>125</sup> Moravian missionaries were urged to learn the languages of the people whom they served. Many did and soon began translating Scripture and hymns for local use. When it came to relations with local customs and traditions, and even with colonial authorities, the workers were encouraged to maintain a low profile. Their goal was to create an indigenous church that was entirely in the hands of the local people. "As the

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<sup>121</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying* 24-7, 168.

<sup>122</sup> These were German missionary sending organizations.

<sup>123</sup> Anderson, *The Lord of the Ring: Uncovering the Secret Origins of Praying* 24-7, 168.

<sup>124</sup> Burns, <https://trainingleadersinternational.org/jgc/27/moravian-missionary-piety-and-the-influence-of-count-zinzendorf>.

<sup>125</sup> Burns, <https://trainingleadersinternational.org/jgc/27/moravian-missionary-piety-and-the-influence-of-count-zinzendorf>.

count warned, ‘Do not measure souls according to the Herrnhut yardstick’—according to the way things are done back home at headquarters.”<sup>126</sup>

### *Moravians in the Americas and Beyond*

After an unsuccessful attempt to establish a settlement in Georgia between 1735 and 1740, the Moravians, led by Peter Bohler, settled in Pennsylvania on the estate of George Whitefield. Moravian settlers purchased a 500-acre tract of land north of Philadelphia to establish the settlement of Bethlehem in 1741.<sup>127</sup> Soon they bought the 5,000 acres of the Barony of Nazareth from Whitefield's manager, and the two communities of Bethlehem and Nazareth became closely associated in their agricultural and industrial economic pursuits. Other settlement congregations were established in Pennsylvania (Oley, Lititz, Emmaus, and others), New Jersey (Hope), and Maryland. All were considered frontier centers for the spread of the gospel, particularly in mission to the Native Americans.<sup>128</sup> During his sixty-years as a Moravian Missionary, David Zeisberger converted many Lenni Lenape and Iroquois.<sup>129</sup> These natives were central to the Moravian's mission to America. It is important to note that these Moravians did not settle in America and other foreign lands to flee persecution, but rather they came in

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<sup>126</sup> David A. Schattschneider, “William Carey, Modern Missions, and the Moravian Influence,” *International Bulletin of Missionary Research* 22, no. 1 (January 1998): 66.

<sup>127</sup> Levin Theodore Reichel, *The Early History of the Church of the United Brethren (Unitas Fratrum), Commonly Called Moravians, in North America A.D. 1734–1788* (Nazareth, PA: Moravian Historical Society, 1889), 77.

<sup>128</sup> Reichel, *The Early History of the Church of the United Brethren (Unitas Fratrum), Commonly Called Moravians, in North America A.D. 1734–1788*, 81.

<sup>129</sup> Reichel, *The Early History of the Church of the United Brethren (Unitas Fratrum), Commonly Called Moravians, in North America A.D. 1734–1788*, 59.

direct response to their burden to share the gospel message with those who had never heard it.

Similarly, Bishop Augustus Spangenberg led a party to survey a 100,000-acre tract of land in North Carolina, which came to be known as *Wachau* after an Austrian estate of Count Zinzendorf. The name, later changed to Wachovia, became the center of growth for the church in that region. Bethabara, Bethania, and Salem (now Winston-Salem) were the first Moravian settlements in North Carolina. “Bethlehem in Pennsylvania and Winston-Salem in North Carolina became the headquarters of the two provinces (North and South), which developed as the Moravian Church in North America became established as an autonomous church body after the Unity Synod of 1848.”<sup>130</sup> The church spread out from the geographical centers of Bethlehem and Winston-Salem, following German emigrants to the Midwest. At the end of the nineteenth century they responded to the spiritual needs of Moravian refugees of German ancestry who were fleeing to western Canada because of persecution in Eastern Europe.<sup>131</sup> Their impact on North American Christianity is far reaching.

### Conclusion

It was primarily the missionary zeal of Count Zinzendorf accompanied by the Herrnhut spiritual renewal of 1727 that produced in the first Moravians a “missional

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<sup>130</sup> The Moravian Church in North America, “Our History,” <http://www.moravian.org/history/>.

<sup>131</sup> The Moravian Church in North America, “Our History,” <https://www.moravian.org/2018/06/the-moravian-church-our-faith-our-history-and-our-ministry/>.

theology dominated by the atoning death of Christ and the role of the Holy Spirit.”<sup>132</sup>

Consequently, the embodiment of this spirituality created a mission practice that combined an awareness of the Protestant Church’s responsibility for cross-cultural mission, while proclaiming the sacrificial love of Christ “with culturally perceptive action and a desire to bring renewal and unity” to the worldwide Church.<sup>133</sup> Accordingly, Gallagher summarizes, “the main positive contributions of the Moravians to mission were that they brought an understanding that spiritual renewal preceded mission renewal, in mission theology the atoning death of Christ should be paramount; and a Protestant recognition that it had an obligation to do mission.”<sup>134</sup> Essentially, the 24/7 intercessory worship model of the Moravians leads us to conclude that in one of the most historically significant moves of God since the apostolic church there is a clear link between a lifestyle of devotion to God through consistent worship and intercession and effectiveness in missions.

Not only did the Moravians bring an understanding that personal and corporate spiritual renewal precedes mission renewal, but also that missionary proclamation should be about the atoning death of Christ. They proclaimed that the doctrine of redemption by the blood of Christ and the atonement was the foundation of all other Christian truth. Regarding the influence of the Moravians, Gallagher notes that their influence stretches “to the lives of eighteenth century leaders such as John and Charles Wesley and William

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<sup>132</sup> Gallagher, *The Integration of Mission Theology and Practice: Zinzendorf and the Early Moravians*, 200.

<sup>133</sup> Gallagher, *The Integration of Mission Theology and Practice: Zinzendorf and the Early Moravians*, 200.

<sup>134</sup> Gallagher, *The Integration of Mission Theology and Practice: Zinzendorf and the Early Moravians*, 200.

Carey.”<sup>135</sup> It was Peter Bohler, the Moravian, who founded the Fetter Lane Society in London, who “challenged the Wesley brothers to experience Christ which led to the founding of the Methodist movement that launched the evangelical revival in eighteenth century England.”<sup>136</sup> Even Carey read “Periodical Accounts Relating to the Moravian Missions” written in an English magazine. While addressing the Baptist Brethren at Kettering he said, “See what the Moravians have done! Cannot we follow their example, and in obedience to our Heavenly Master go out into the world, and preach the Gospel to the heathen?”<sup>137</sup> Gallagher asserts that:

The Moravian mission movement did not stop in Saxony but fired by their love for the Lamb they dispensed their impassioned faith far beyond national boundaries. Whereas most other Protestant denominations allowed their theological and political opinions to restrict their evangelistic sphere of influence, the disciples of Zinzendorf felt free to carry God’s word of reconciliation to the remote corners of the world.<sup>138</sup>

A study of the early life of Zinzendorf supports another inference: a strong personal devotional life, including fostering of spiritual disciplines such as prayer, fasting, and worship can produce a deep burden for missions. This, along with the Count’s relational experiences with various family members and university colleagues in which people empowered him by sharing their God-given resources and passions, created a mission fervor that shaped and greatly impacted his life and the world.

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<sup>135</sup> Gallagher, *The Integration of Mission Theology and Practice: Zinzendorf and the Early Moravians*, 206.

<sup>136</sup> Gallagher, *The Integration of Mission Theology and Practice: Zinzendorf and the Early Moravians*, 206.

<sup>137</sup> Hutton, *A History of Moravian Missions*, (1922), 251–252.

<sup>138</sup> Gallagher, *The Integration of Mission Theology and Practice: Zinzendorf and the Early Moravians*, 206.



We can learn much from the Moravian vision for community transformation and mission. Often times a season of extraordinary corporate prayer produces a remarkable mission impetus. The Moravian mission movement is an outstanding example demonstrating this historical phenomenon. They showed the world how a lifestyle of continuous prayer and worship can have a ripple effect on missionaries and the nations. Although they did employ a few odd practices, their devotion to God via prayer was second to none and their desire to walk outside of denominational lines is a testimony to the tangibility of true unity.<sup>139</sup> While prayer ministries have a tendency to lean toward inaction and mission organizations can err on the side of overemphasizing strategy without prayer, this was not the case with the Moravian movement. They exercised an unprecedented model of 24/7 prayer and worship that ignited mission action.

When applied to Christianity and world missions, the positive contributions of the Moravians are staggering. They fostered a concern for Christian piety and renewal among many Protestant churches in Europe and ultimately ignited a missionary movement that reached the poor and oppressed in remote regions of the world. Moravianism reminded people that Christianity required more than religious talk or religious thinking. It needed to be central to the heart and emotions as well as the intellect. They embodied Mark 12:30: “love the Lord our God with all our heart and with all our soul and with all your mind and with all our strength.” Meanwhile their mission activities left the work of soul winning to the Holy Spirit, enabling missionaries to simply follow the Holy Spirit’s guidance in speaking and demonstrating the love of the Christ. These missionaries were lay people who were trained as evangelists and who supported their witness by working

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<sup>139</sup> For example, their odd obsession with the blood and wounds of Christ.

alongside the common people in humility. They won them through prayer, patience, love, and caring more than through teaching and preaching doctrines. Without a doubt Moravians have left an enduring mark on the entire world.

## CHAPTER FOUR

### THEOLOGICAL FOUNDATIONS

There is a radical divergence between the worship and prayer that was offered in the Tabernacle of Moses versus the intercessory worship that was released in the Tabernacle of David. The pattern of worship and prayer that David introduced in the OT was positively revolutionary. In the words of Dick Eastman, “It was not a mere paradigm shift—it was more of a tectonic shift. Spiritually speaking, it was of earthquake proportions.”<sup>1</sup> David ushered in a new order of authentic and fervent worship and prayer that was far removed from the solemn ceremony of Moses’ Tabernacle.<sup>2</sup> Instead of the high priest offering animal sacrifices, the people now offered sacrifices of praise, thanksgiving, and joy as we see described throughout the Psalms. Alun Leppitt asserts, “David pulled something into his day which was destined for the new covenant.”<sup>3</sup> Fritch observes that David did this at least a thousand years before Jesus came in the flesh. He points out, “God spoke to David quite a lot about the coming Messiah. The Psalms have documented several prophetic songs about Jesus that were sung at least 1,000 years

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<sup>1</sup> Dick Eastman, *Pathways of Delight: Discovering the Design of Intercessory Worship* (Ventura, CA: Regal 2002), 159.

<sup>2</sup> Alun Leppitt, *The Promise of The Presence: Rebuilding the Tabernacle of David* (West Malling, UK: River Publishing, 1995), 47.

<sup>3</sup> Leppitt, *The Promise of The Presence: Rebuilding the Tabernacle of David*, 47.

before He came.”<sup>4</sup> Indeed what David established through the Tabernacle of David on Mount Zion “was an earthly forerunner to this movement of night-and-day worship sprouting up all over the earth in our day.”<sup>5</sup> Because David’s heart was set on the Lord and the Spirit of God rested on him so profoundly, he was able to unleash something that wasn’t supposed to happen until the Holy Spirit fell at Pentecost. David organized, activated, and released thirty-three years of continuous worship and prayer in his generation! From the time he brought the Ark to Mt. Zion until his death was a total of thirty-three years (cf. 2 Sam. 5:4–5). Fritch emphasizes that David was granted:

. . . the unique grace to live a New Testament reality in the Old Testament. Even the number of years that David hosted unveiled worship, pointed to Jesus. . . . This was the exact number of years that Christ lived on earth. Israel lived out a prophetic word that pointed to the God-man, Jesus Christ, who would take the sins of mankind upon himself and give humanity unrestricted access to the presence of God.<sup>6</sup>

As we have seen, something similar to what David initiated happened a few thousand years later, in a NT setting. In the 1700s, an amazing 24/7 prayer and worship movement propelled one of the greatest missionary advances in Church history. The Moravians, under Count Zinzendorf, “began a prayer watch before the Lord that continued for more than 100 years. It was to a small degree, a foretaste of the ultimate restoration of David’s Tabernacle that is unfolding in this generation.”<sup>7</sup>

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<sup>4</sup> David Fritch, *Enthroned: Bringing God’s Kingdom to Earth Through Unceasing Worship and Prayer* (self published, 2017), 59.

<sup>5</sup> Sean Feucht and Andy Byrd, *Fire and Fragrance: From the Great Commandment to the Great Commission* (Shippensburg, PA: Destiny Image Publishers, 2010), 78.

<sup>6</sup> Fritch, *Enthroned*, 58-59.

<sup>7</sup> Dick Eastman, *Intercessory Worship: Combining Worship and Prayer to Touch the Heart of God* (Ventura, CA: Regal, 2012), 121.

This chapter will examine the theological themes related to intercessory worship and will compare and contrast the Mosaic (Old Covenant) and Davidic (New Covenant) models of worship and prayer. It will assess old versus new wineskins of prayer and their implications for establishing a model that is both enjoyable and sustainable. This will include an evaluation of declarative prayer and devotional worship.

### **Mosaic Worship and Prayer: The Old Covenant**

It has always been God's ultimate desire to have deep intimate fellowship with His people. The idea that the uncreated God of the universe would so long to dwell with humanity that He would overcome every obstacle including sin, to come in the flesh and take up residence through His Spirit in you and me is mindboggling and has many implications for this discourse on intercessory worship. Exodus 25:8 expresses the Father's heart so well with: "Let them make a Sanctuary that I may dwell among them." With this in mind, He first made a dwelling place for us when He created the earth. Here He walked with and abided with Adam and Eve before sin ever entered the Garden of Eden and the world. If the Bible presents two elaborate chapters (Gen. 1–2) regarding the creation of man's abode, how much more should we pay attention to the forty-three consecutive chapters (cf. Exod. 25–40 and Lev. 1–27) that reflect the subject of God's dwelling place?<sup>8</sup> We see God's desire to abide with man revealed "in the typical dwelling places in the Old Testament and consummated in the New Testament where the Word

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<sup>8</sup> Kevin J. Conner, *The Tabernacle of Moses* (Portland, OR: City Bible Publishing, 1976), 8. There are additional portions of Scripture that reflect God's dwelling place (cf. Num., Heb. and Rev.).

was made flesh to ‘dwell’ among us.”<sup>9</sup> Even here in the OT, God’s passionate pursuit of man is depicted in His detailed plans for establishing a resting place for Himself to commune with His beloved sons and daughters.

One cannot fully appreciate the Tabernacle of David or the Temple of Solomon without first exploring the Tabernacle of Moses. “The Tabernacle of Moses was the habitation of God with the children of Israel during the wilderness wanderings from Mt. Sinai to Shiloh in the Promised Land.”<sup>10</sup> The Tabernacle of Moses consisted of three places: The Holy of Holies, the Holy Place, and the Outer Court. In each of these places, God commanded certain furnishing to be set. “All had to be built according to the Divine standard, to the pattern of the Lord given to Moses in the mount. All were built by the enabling of the wisdom and Spirit of God.”<sup>11</sup> Within the Holy of Holies, the Ark of the Covenant was housed. It was the most important piece of furniture in the entire Tabernacle and gave meaning and purpose to the other objects in the three separate places of the Tabernacle. It contained and preserved the Tables of the Law, the Golden Pot of Manna, and Aaron’s Rod that Budded (cf. Heb. 9:1–5; Exod. 20; Exod. 16; Num. 17). The lid of the Ark was made of one piece of gold with the Mercy Seat resting between two cherubs. Conner notes that, “It was upon this article of furniture that the visible Glory-Presence of God dwelt. Once a year it was sprinkled with blood, on the great Day

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<sup>9</sup> Conner, *The Tabernacle of Moses*, 8. Some of the typical dwelling places that Conner mentions include: God walking and talking with Noah and other Patriarchs in their times (cf. Gen. 6–9), He appeared to Abraham, Isaac, and Jacob; He abided with Israel in the Tabernacle of Moses, the Tabernacle of David, and in the Temple of Solomon.

<sup>10</sup> Kevin J. Conner, *The Tabernacle of David* (Portland, OR: BT Publishing, 1976), 83.

<sup>11</sup> Conner, *The Tabernacle of David*, 83.

of Atonement.”<sup>12</sup> Ultimately the tabernacle was God’s House and His habitation among Israel through her wilderness wanderings and was evidenced by a cloudy and fiery pillar, representing His glory and manifest presence. Exodus 13:21 says, “And the LORD went before them in a pillar of cloud to guide their way by day, and in a pillar of fire to give them light at night, so that they could travel by day or night.”<sup>13</sup>

There was only ever one Ark that traveled from the Tabernacle of Moses into the humble Tabernacle of David, and eventually into the glorious Temple of Solomon. We know that the Ark represented “the Throne of God” on earth, “the Presence of God” among His people, “the Glory of God” revealed in the Wilderness, and “the Fullness of the Godhead bodily revealed in Jesus Christ.”<sup>14</sup> All that the Ark was to and in Israel, Christ is to and in His Church. The two remarkable buildings in the OT, the Tabernacle of Moses and the Temple of Solomon, were both “designed and inspired by God to host his presence, in the form of the Ark of the Covenant.”<sup>15</sup>

Moses stood on Mount Sinai and received the detailed plans for establishing a tabernacle, as he stood hidden in a cloud of God’s glory, with his face veiled from the people, for forty whole days. The Tabernacle of Moses became the place of worship and prayer for all of Israel as they journeyed through the wilderness (cf. Exod. 24:31). Meanwhile, David supernaturally received the plans for the heaven inspired temple and gave them to his son, Solomon, who built this extravagant resting place for the Most High God.

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<sup>12</sup> Conner, *The Tabernacle of David*, 84.

<sup>13</sup> New International Version.

<sup>14</sup> Conner, *The Tabernacle of David*, 85.

<sup>15</sup> Leppitt, *The Promise of The Presence*, 27.

Blomgren suggests that the Tabernacle of Moses and the Mosaic Law can only be understood by comparing it to the Abrahamic covenant, “a covenant which is based on faith and grace.”<sup>16</sup> In Galatians 3:11a, we see that “no one is justified by the [Mosaic] law before God. ” God’s purpose is “that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith” (Gal. 3:14). Hebrews 13:20 expresses God’s covenant as an everlasting one that has always been based on faith and grace. The Mosaic Law was never God’s intention, but rather was added “because of transgressions;” the transgressions of man (Gal. 3:19).<sup>17</sup> God gave the law “until the arrival of the seed to whom the promise referred” (Gal. 3:19). The seed refers to those who believe the New Covenant and are NT Christians. There is an additional imperative truth to grasp from this verse. We read that the law was “added;” it was added alongside of God’s ultimate and everlasting covenant. “The covenant based on faith and grace continued on, while God added another covenant, based on law, *alongside* it.”<sup>18</sup> Under the Mosaic covenant, God dealt with His people on the basis of the law. Blomgren asserts,

The Tabernacle of Moses, then, was based on the covenant of law and works. The Temple of Solomon was also based on the covenant of law and works. The Tabernacle of David, however, was based on the covenant of faith and grace, the Abrahamic Covenant, and it illustrated the principle that the covenant of faith and grace was continually operating in God’s mind, even during the Mosaic economy.<sup>19</sup>

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<sup>16</sup> David K. Blomgren, *Restoring God’s Glory: The Present Day Rise of David’s Tabernacle*, (Brandon, FL: Trumpet Publications, 1988), 20.

<sup>17</sup> “Why then was the Law given? It was added because of transgressions, until the arrival of the seed to whom the promise referred. It was administered through angels by a mediator (Gal. 3:19).” New International Version.

<sup>18</sup> Blomgren, *Restoring God’s Glory*, 21.

<sup>19</sup> Blomgren, *Restoring God’s Glory*, 21.



The foundation of the Tabernacle of Moses was the Old Covenant of laws and works (cf. Rom. 9:32). It was the place where animal sacrifices were continually offered to meet the requirements of the Law and to atone for sin (Exod. 29). There was also a dividing veil between the Holy Place and Most Holy Place. The veil was the third curtain that protected the holiness of God from the profanity of man. “As long as the veil hung in its place, it separated God and man. The sinner could come no farther than the gate of the outer court.”<sup>20</sup> From this point to the Holy Place, only priests served; and even they were forbidden to pass through the veil. Only the high priest could come past it once a year, with blood for the atonement of sin.

### **New Covenant, Davidic Intercessory Worship**

One thing I ask from the LORD, this only do I seek: that I may dwell in the house of the LORD all the days of my life, to gaze on the beauty of the LORD and to seek him in his temple (Ps. 27:4, NIV).

Surely your goodness and love will follow me all the days of my life, and I will dwell in the house of the LORD forever (Ps. 23:6, NIV).

As a young man, David made a vow to dedicate his life to finding a resting place for God. David’s life work was to establish a dwelling place for God in Jerusalem in his generation (cf. Ps. 132:1–8). “David vowed to live in extravagant devotion to seek the Lord with all his resources (time, talents, treasures). His vow included spending time in God’s House (Ps. 27:4), fasting (Ps. 69:7–12), extravagant giving of his money (1 Chron. 22:14) and embracing God’s order in worship.”<sup>21</sup> This is exactly why God asks for the

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<sup>20</sup> J. Vernon McGee, *The Tabernacle: God’s Portrait of Christ* (Pasadena, CA: Thru the Bible Radio Network, 2002), 88.

<sup>21</sup> Peoplegetready.org, “Worship on Earth as It Is in Heaven: David’s Revelation of Worship,” <http://peoplegetready.org/worship/worship-earth-heaven-davids-revelation-worship/>.

rebuilding of David's tent in Acts 15. David's vow changed history and positioned his heart to receive tremendous insight into the worship that God seeks. David testifies to receiving revelation of this heavenly worship in Psalm 119:96, "I have seen consummation of all perfection (God's Throne of Glory)." What David saw burned within him. He was utterly captivated by what he saw. This encounter compelled him to build a physical resting place for the Lord on Mount Zion and to establish a new worship order for all of Israel. In this process David uncovered a significant heavenly reality: foremost, worship flows out of a revelation of the Lord. Jenks confirms this truth: "It is impossible to really worship God unless we have had a revelation of God. Once we have a revelation of Him, it is impossible not to worship Him."<sup>22</sup> Out of this David established a temporary tent for God's presence, but he gave his son Solomon the plans for inaugurating a lavish resting place for Him:

Then David gave his son Solomon the plans for the portico of the temple, its buildings, its storerooms, its upper parts, its inner rooms and the place of atonement. He gave him the plans of all that the Spirit had put in his mind for the courts of the temple of the Lord and all the surrounding rooms, for the treasuries of the temple of God and for the treasuries for the dedicated things. He gave him instructions for the divisions of the priests and Levites, and for all the work of serving in the temple of the LORD, as well as for all the articles to be used in its service. He designated the weight of gold for all the gold articles to be used in various kinds of service, and the weight of silver for all the silver articles to be used in various kinds of service: the weight of gold for the gold lampstands and their lamps, with the weight for each lampstand and its lamps; and the weight of silver for each silver lampstand and its lamps, according to the use of each lampstand; the weight of gold for each table for consecrated bread; the weight of silver for the silver tables; the weight of pure gold for the forks, sprinkling bowls and pitchers; the weight of gold for each gold dish; the weight of silver for each silver dish; and the weight of the refined gold for the altar of incense. He also gave him the plan for the chariot, that is, the cherubim of gold that spread their wings and overshadow the ark of the covenant of the LORD.

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<sup>22</sup> Stephen Jenks, "Prophetic Worship," (teaching at Eastgate House of Prayer, New Holland, PA, October 29, 2019).

<sup>19</sup>“All this,” David said, “I have in writing as a result of the LORD’s hand on me, and he enabled me to understand all the details of the plan.”<sup>23</sup>

Because the Spirit of God rested on David, he was able to receive insight and understanding of the scene around the throne and how to practically translate this to his earthly kingdom. David’s revelation of heavenly worship and prayer (as seen in the Psalms) was foundational to David’s throne.

Davidic intercessory worship, centering on the Ark, was a celebration of the Lord's abiding presence in the midst of His people. In this respect it was a shadow Christology, prefiguring the indwelling presence of Christ with his Church that powerfully informs the community life and worship of the New Testament Church.<sup>24</sup> The Tabernacle of David represents the new covenant of grace and faith (cf. Rom. 4:16) and the Melchizedek priesthood, the church order where all believers are called to be kings and priests (cf. Heb. 7:1).

Worship and prayer have always been at the epicenter of God’s purpose. We see just how central this in God’s government when we consider that He established 24/7 worship and prayer in His royal court where He reigns on His sovereign throne (cf. Rev. 4:8). There are a number of scholars who believe that David’s throne also takes on another dimension. Some, like Bickle, feel that David’s throne is also indicative of a political government in the spirit of the Tabernacle of David or a government that sets 24/7 worship and intercession at its center. We know that David’s government flowed from prophetic worship (cf. 1 Chron. 23–25) because David had a powerful revelation of the spiritual impact of prophetic intercessory worship (cf. Ps. 22:3). Bickle emphasizes

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<sup>23</sup> 1 Chron. 28:11–19; New International Version.

<sup>24</sup> Leonard, “Davidic Worship: A Model for Renewal,” *EthnoDoxology*, <https://www.laudemont.org/a-dwmfr.htm>.

that the “spirit of the tabernacle of David has a political expression.” When we pray, we are to contend “for justice and righteousness to be released in a spirit of mercy, and we are to pray for the leaders in government that they will establish God’s will in their sphere of authority (Isa. 16:5; 1 Tim. 2:1).”<sup>25</sup> This is portrayed in Isaiah 16:5: “In love a throne will be established; in faithfulness a man will sit on it—one from the house of David—one who in judging seeks justice and speeds the cause of righteousness.”<sup>26</sup> Since God promised to raise up David’s throne, the fulfillment of this promise also includes the Holy Spirit’s raising up godly men and women leaders in government who will labor to achieve justice. Thus, prayer in the spirit of the Tabernacle of David includes praying for the release of God’s justice with mercy according to what Jesus taught in Luke 18:7–8.

### **Comparison of the Tabernacles: Worship and Prayer**

As previously mentioned, the Tabernacle of Moses was made up of three different and separated parts. The Holy of Holies could only be entered once each year on the Day of Atonement by the high priest from the Tribe of Levi. In David’s tabernacle there was just one area, which was open to any priest who was ministering and offering spiritual sacrifices to the Lord. This is where the Ark of the Covenant rested with no veil or separation. The sacrifices of Moses’ tabernacle were animals to cover the sins of the people. The priests ministering in David’s tent offered spiritual sacrifices of joy, praise, worship, and prayer only. While there was no ministry of singers, musical instruments, psalms, or songs of praise within the walls of the Tabernacle of Moses, The Tabernacle

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<sup>25</sup> Mike Bickle, *Growing in Prayer: A Real-Life Guide to Talking with God* (Lake Mary, FL: Charisma House, 2014), 232.

<sup>26</sup> New International Version.

of David was designed with this in mind. “They brought the ark of God, and set it in the midst of the tabernacle that David had erected for it. . . . And he [David] appointed some of the Levites [as singers] to minister before the ark of the Lord, to commemorate, to thank, and to praise the Lord” (1 Chron. 16:1, 4). David placed singers before the ark because God commanded him to do so (cf. 2 Chron. 29:25). Then he commanded the kings of Israel after him to uphold the worship order that God had revealed to him, including musicians and singers being supported in their full-time occupation.<sup>27</sup>

In addition to the new sacrifice that was offered, it is impossible to discuss David’s tabernacle without addressing the new sound and new songs that were also being produced. First Chronicles provides valuable insight into the nature of the singers and musicians, their ministry, and the format of worship and prayer going forth in the Tabernacle of David, and soon the Temple as well:

Now when David reached old age, he made his son Solomon king over Israel. And he gathered together all the leaders of Israel with the priests and the Levites. The Levites were numbered from thirty years old and upward, and their number by census of men was 38,000. Of these, 24,000 were to oversee the work of the house of the LORD; and 6,000 were officers and judges, and 4,000 were gatekeepers, and 4,000 were praising the LORD with the instruments which David made for giving praise (1 Chron. 23:1–5).

David personally made or crafted the instruments for the tabernacle and temple musicians. This may not seem like a big deal, but it is also likely that David actually fashioned new instruments in order to create a new sound. Garlington suggests that God was giving David a blueprint for new worship patterns “that couldn’t be produced with existing

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<sup>27</sup> Cf. 1 Chron. 9:33, 16:37, 23:5, 25:7;–2 Chron. 8:12–14, 31:4–25, 34:9–12, 35:4; Ezra 3:10–11; Neh.10:37–39, 11:22–23, 12:24, 44–47, 13:11–12.

musical instruments and methods.”<sup>28</sup> David was hearing a new sound! In an ancient time, King David began to hear new sounds during his times of prayer and worship before the Ark of the Covenant. “This consummate worshiper, musician, praiser, and psalmist also wrote, prophesied, preached, and publicly declared things . . . He did it all out of the psalmic mode. This man of the future was hearing and seeing things in the heavenlies for which there were no earthly counterparts during his lifetime.”<sup>29</sup> So many of the psalms throughout the psalter were written as David postured himself offering sacrifices of praise before the presence of God. “The sacrifice of praise would be the sound to usher in the presence of God now accessible to all mankind” (cf. Amos 9:11; Acts 15:16).<sup>30</sup>

The prayer and worship flowing from the Tent was inspired by God, creative, and new because David greatly valued prophetic worship led by singers and musicians who operated in the prophetic spirit: “David . . . separated for the service some of the sons of Asaph . . . who should prophesy with harps, stringed instruments, and cymbals (1 Chron. 25:1).” His “order of worship included responsive singing and antiphonal choirs that answered one another in song (cf. Ezra 3:11; Neh. 11:23–24).”<sup>31</sup> Many of the psalms that we still use today were written as prophetic songs. The musicians and singers would pour out their hearts in song to the Lord and then sing back new psalms that were the response of the Lord back to His people. “This worship expression King David established relied heavily on prophetic and spontaneous revelation to guide the flow of songs and

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<sup>28</sup> Joseph L. Garlington, *Worship: The Pattern of Things in Heaven* (Shippensburg, PA: Destiny Image Publishers, 1997), 142.

<sup>29</sup> Garlington, *Worship*, 142.

<sup>30</sup> Feucht and Byrd, *Fire and Fragrance*, 80.

<sup>31</sup> Bickle, *Growing in Prayer*, 231.

prayers. . . . Musicians, psalmists, and worshipers were encouraged to go ‘off the page’ and be caught up in a greater realm of glory.”<sup>32</sup> This follows closely with the exhortation to “sing a new song” that we see repeated over eighty times throughout the Psalms. Central to this new worship order was “prayer energized by intimacy with God, as a result of beholding God’s beauty and seeking His direction (cf. Psalm 27:4).”<sup>33</sup> With this beholding, there was a release of greater prophetic revelation reflecting the person and character of God. Sean Feucht purports that with each new revelation of God, there is also a demand for a “new expression through sound and worship.”<sup>34</sup>

The worship order may have been new and creative, but it was also built on the shoulders of the previous model. Joseph Garlington discloses,

David introduced something that was born of the Spirit and moved simultaneously with another wineskin! David’s tabernacle was patterned after the tabernacle of Moses, and enriched with David’s rich intimate relationship with God, a relationship nurtured through decades of praise on the hillsides with the sheep and in the cave of Adullam in desperate times. David freely borrowed from Moses and established something new that God is using to enrich His church today!<sup>35</sup>

David did this all while honoring the previous wineskin. David’s tent is a picture of one model of worship and prayer building on the foundation of another. Recall the final words of James in Acts 15:16–18 where he quoted Amos 9:

“After these things I will return, And I will rebuild the tabernacle of David which has fallen, And I will rebuild its ruins, And I will restore it, So that the rest of mankind may seek the Lord, And all the Gentiles who are called by My name,” Says the Lord, who makes these things known from long ago.

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<sup>32</sup> Feucht and Byrd, *Fire and Fragrance*, 79.

<sup>33</sup> Bickle, *Growing in Prayer*, 231–232.

<sup>34</sup> Feucht and Byrd, *Fire and Fragrance*, 80.

<sup>35</sup> Garlington, *Worship*, 127.

In the context of what David is introducing, this passage makes even more sense. It is very likely that the inauguration of David's tabernacle would have been perceived as a radical departure from both the experiences and traditions in Moses's tabernacle. This would have been especially true for the priests that facilitated the transition. But the concept of New Covenant intimate, worship and prayer have always been at the core of God's heart. Although something may seem new to us, this does not mean that it is new to God. In Acts 15, God was reintroducing a wineskin that had been lost. This wineskin echoes the heart cry of a Father who longs to know and be known intimately. He longs for His bride and He longs for all mankind. Today, God is answering the prayers of the many saints who are crying out for something more! He is answering our prayers for the restoration of David's fallen tent and for the reestablishment of radical, intimate worship and prayer that touches every nation on the planet.

### **Old Versus New Wineskins of Prayer**

Not every follower of Jesus is called to preach or teach, but every Christian is called to pray. Since this is the main way we communicate with God, prayer is essential for our spiritual wellbeing. "Prayer is a means of connecting with the Holy Spirit, who energizes us to love God. Our love for God then causes us to overflow in love for others."<sup>36</sup> John says it best: "He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing" (15:5).<sup>37</sup> Prayer is not an optional practice if one desires an intimate, growing relationship with God. At the same time, most Christians reveal they

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<sup>36</sup> Bickle, *Growing in Prayer*, 1.

<sup>37</sup> New King James Version, (NKJV)



have trouble maintaining a vibrant personal prayer life. And corporate prayer can be just as challenging. Prayer gatherings are often the poorest attended of all church activities. Countless intercessors, including myself, recount attending and even leading prayer meetings that were indeed boring and uninspiring at best. Thankfully the New Covenant contains the promise of enjoyable prayer. Isaiah released tremendous hope to the Church when he prophesied: “these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations (Isa. 56:7).” Isaiah was referring to a new paradigm of prayer, one characterized by joy. King David thoroughly understood this truth in his OT context and introduced worship and prayer that was indeed enjoyable and full of joy. What David experienced was sustainable, allowing him to continually commune with the living God with whom he was utterly fascinated. David’s model for intercessory worship is ultra-relevant today. Mike Bickle says: “Enjoyable prayer is prayer that refreshes our hearts and invigorates our spirits.”<sup>38</sup> As a matter of fact, this is the only prayer that will continue night and day (cf. Lk. 18:8). Only enjoyable prayer can be sustained.

Revelation tells us "the twenty-four elders around the throne fall down before Jesus, each having a harp and golden bowls full of incense, which are the prayers of the saints" (5:8). The harp speaks of the heavenly worship while the bowls speak of intercession and prayers that are rising like incense before His throne. When the harp (worship music) comes together with the bowl (intercession), a spiritual dynamic occurs that heightens our enjoyment of prayer. This is all a part of the new wineskin of prayer

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<sup>38</sup> Bickle, *Growing in Prayer*, xvi.

that David established in the Tabernacle of David. “God ordained that the worship music around the throne flow interactively with intercession. God's songs and God's prayers flow together. This is the secret to the ‘enjoyable prayer’ that Isaiah prophesied about.”<sup>39</sup> Furthermore, “David released a generation to come completely into God’s presence. In his tent the people were enabled to fully express their worship. They praised, they thanked, and they decreed and declared the goodness of God.”<sup>40</sup> They worshiped and prayed wholeheartedly. They used all of themselves to express their gratitude and praise to a most holy and worthy God. This type of atmosphere with intense intercessory worship and hunger places a demand on heaven. “This demand is causing Heaven to respond and release the good gifts that have been promised to the children of God. Extraordinary miracles, genuine salvations, astonishing healings, open visions, dreams, and encounters are becoming commonplace.”<sup>41</sup> The mindset that is anchored in this prototype of worship and prayer is indeed one that is willing to be supple and flex to receive the new wine.

### *Declarative Prayer*

When we think about prayer, what typically comes to mind is petitioning God. Our lives and the lives of those we love are filled with spiritual, emotional, and practical needs. It is certainly not wrong to ask. As a matter of fact, Philippians 4:6 exhorts us, “Don't worry about anything; instead, pray about everything. Tell God what you need,

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<sup>39</sup> Mike Bickle, “Enjoyable Prayer,” Charisma Magazine, 2008, <https://www.charismamag.com/spirit/prayer/3005-enjoyable-prayer>.

<sup>40</sup> Leppitt, *The Promise of the Presence*, 48.

<sup>41</sup> Feucht and Byrd, *Fire and Fragrance*, 87.

and thank him for all he has done.”<sup>42</sup> Consider, however, that some of the things we may be asking for, we already have. For followers of Jesus, Scripture is full of statements that are true about us. But these truths may not yet be manifested in our lives. The disconnect is not with the Provider, rather, it may be with our inability to enforce these truths. Declarative prayer activates our faith and aligns our mind, will, and emotions with the truth. Declaring prayer moves spiritual realities from our heads and into our hearts, impacting the way we actually live our lives. Declaring also announces to the forces of hell that we know who we are, and that we are enforcers of the truth.

John Dawson presents another valuable argument regarding prayer: “Everyone prays, even non-Christians pray. The difference when Christians pray, however, is that they are climbing into the lap of their heavenly Father.”<sup>43</sup> This is exactly why Jesus directs us to begin our conversations in prayer with, “Our Father” (Matt. 6:9). This is a perfect picture of what healthy family and partnership looks like. We are part of a family and loved by our Daddy in heaven. Larry Kreider emphasizes:

If we are to have a healthy prayer life, we must be certain of our Father’s love for us and live in close relationship to him. Only secure sons and daughters, who are totally convinced that their heavenly Father loves them, can have a vital relationship with their heavenly Father in prayer.<sup>44</sup>

In Matthew 16:19 Jesus says, “I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” This, combined with what we see presented in the Lord’s

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<sup>42</sup> New Living Translation, (NLT).

<sup>43</sup> Pete Greig and David Roberts, *Red Moon Rising: How 24/7 Prayer is Awakening a Generation* (Eastbourne, England: Relevant Books, 2003), 67. This is a direct quote from a time when John Dawson (intercessory prayer expert and author) spoke at 24/7 Prayer Director, Pete Greig’s church.

<sup>44</sup> Larry Kreider, *Your Personal House of Prayer: An Extreme Makeover For Your Prayer Life* (Lititz, PA: House to House Publications, 2007), 36.

Prayer in Matthew 6:10, “Your kingdom come, your will be done, on earth as it is in heaven,” creates a springboard for accurate and effective prayer. We have been given the keys of the kingdom. “Keys represent authority, privilege and the ability to access different realms. Jesus has given us powerful keys, and there is an expectation that we will use them to ‘bind’ and ‘loose.’”<sup>45</sup> The disciples were able to turn their world upside down in relatively short segment of time simply because they grasped who they were and began operating out of this close intimate relationship with Jesus. From this heavenly posture they declared what they heard and saw Him doing. In other words they were able to “bind those things that exist on earth that are not in heaven (discord, sickness, poverty, rebellion, etc.), and...loose what is in heaven but not present on earth (peace, salvation, health, protection, forgiveness, etc.).”<sup>46</sup> We pray like the disciples, because we know we have also been commissioned to do the same. In order to do this, we are required to speak forth declarative prayers (binding and loosing) that shift circumstances and situations.

To take this a step farther, we see that Jesus consistently spoke to things too. He regularly prayed declarative prayers. “We know we have turned a major corner in our lives when we increasingly speak to things and decreasingly ask God to do those things.”<sup>47</sup> This is not about commanding God to do things for us, but rather us learning to walk in the authority that He has already given to us. Mark 4:3–41 powerfully illustrates this truth. An examination of the entire passage shows that the disciples blamed Jesus, who was sleeping, for all of their problems, including the storm that they were

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<sup>45</sup> Steve Backlund, *You're Crazy If You Don't Talk to Yourself* (self-published, 2008), 109.

<sup>46</sup> Backlund, *You're Crazy If You Don't Talk to Yourself*, 109.

<sup>47</sup> Backlund, *You're Crazy If You Don't Talk to Yourself*, 103–104.

experiencing. Once they woke Jesus, they prayed to Him to help them.<sup>48</sup> In response, Jesus got up and commanded the storm to be still and it was immediately calm. Backlund points out that this would be a great example of answered prayer, “but Jesus ruins the celebration by implying that they didn’t need to get Him involved.”<sup>49</sup> His reply says it all: “Why are you afraid? Do you still have no faith?” (Mark 4:40). There are many other biblical examples of people speaking or declaring including Jesus speaking to the leper, “Be cleansed” (Matt. 8:3); Jesus rebuking a demon in Matthew 17:18; and Peter commanding Tabitha to arise (Acts 9:40).<sup>50</sup> When Jesus’s disciples asked Him to increase their faith, His response was: “if you have faith as a mustard seed, you can say to this mulberry tree, ‘Be removed and pulled up by the roots and be planted in the sea,’ and it would obey you” (Luke 17:5–6). Likewise He tells His disciples: “I say to you, whoever says to this mountain, ‘Be removed and be cast into the sea,’ and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says” (Mark 11:23). Jesus modeled for and taught His disciples to declare in order to see bodies healed and situations shifted. They declared much more than they asked in prayer. This is part of a new wineskin of praying. There is certainly a time to approach God and cry out

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<sup>48</sup> Backlund, *You’re Crazy If You Don’t Talk to Yourself*, 103–104.

<sup>49</sup> Backlund, *You’re Crazy If You Don’t Talk to Yourself*, 103.

<sup>50</sup> Cf. The Centurion and Jesus (Matt. 8:8); Jesus casting out the spirits with a word in Matt. 8:16; Jesus heals the paralytic man with a spoken word (Matt. 9:6–7); Jesus restores a withered hand with a declaration (Matt. 12:13); Jesus cleanses the man with leprosy (Mark 1:41–42); He rebuked the wind multiple times (Mark 4:39 and Luke 7:24); He healed the deaf man who had difficulty speaking (Mark 7:34–35); He rebuked the unclean spirit (Mark 9:25); He spoke to the fig tree (Mark 11:14); He rebuked fevers (Luke 4:39); He raised the boy from the dead (Luke 7:14); He raised a girl from the dead (Luke 8:54); Peter healed the lame man with a command (Luke 3:4–6); Ananias made a declaration and the scales came off of Saul’s eyes and he regained his sight (Acts 9:17–18); Peter healed Aeneas (Acts 9:34–35).

for mercy and help (cf. Heb. 4:16), but “too often those who beg in prayer are like the disciples in the boat in Mark 4 (mistakenly believing they must rouse a sleeping God).”<sup>51</sup>

David also acknowledged the need for declarative prayer a few thousand years ago. Historically speaking, it is very likely that David had scribes who were assigned to record events, songs, and prophetic decrees within the Tabernacle (cf. 1 Chron. 15:4). Leppitt concurs with this and suggests that “many of the songs in the book of Psalms could have been written there. Decrees and declarations made in that tent have continued to be made throughout history and translated into almost every language used on the planet!”<sup>52</sup> The psalms of David continue to proclaim promises for future generations and are still vibrantly alive today. Feucht and Byrd emphasize:

Many of the songs recorded in the Book of Psalms were birthed from this place of unending night-and-day worship. It was the artistic epicenter of fresh creativity for the culture of that day. New sounds, moving rhythms, striking melodies, and robust lyrics of adoration, intercession, and praise were flowing forth every second of every day!<sup>53</sup>

In addition to the psalms of petition, praise, thanksgiving, and trust, the Psalmist presents many psalms of declaration. For example, Psalm 23 is chock-full of declarations and assurances about God as our Shepherd and us as His sheep. The psalm begins, “The LORD is my shepherd (v.1a),” implying that it is part of God's character to shepherd His children. Or as Keller suggests, “I am completely satisfied with His management of my life. . . . Above all, He is very jealous of His name and

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<sup>51</sup> Backlund, *You're Crazy If You Don't Talk to Yourself*, 109.

<sup>52</sup> Leppitt, *The Promise of the Presence*, 67.

<sup>53</sup> Feucht and Byrd, *Fire and Fragrance*, 79.

high reputation as ‘The Good Shepherd.’”<sup>54</sup> The psalm continues, “I shall not want,” meaning, I will never experience true lack because God is my Shepherd (v.1b). Then, “I fear no evil” denoting, I have nothing to ever be afraid of because He is always with me (v.4b). And, “goodness and lovingkindness will follow me” (v.6a). This statement is rooted in the truth that the goodness and mercy of God is always pursuing me—everyday. Finally, the psalm closes with, “I will dwell in the house of the Lord forever” (v. 6b). Keller states, “Here is a sheep so utterly satisfied with its lot in life, so fully contented with the care it receives, so much ‘at home’ with the shepherd that there is not a shred of desire for a change.”<sup>55</sup> David was able to sing these declarations because his eyes were locked on the One with whom he was utterly and completely satisfied. His whole life was grounded in this reality. Out of this place he made his declarations, prayed, and sang to the Lord.

Backlund presents the difference between Old and New wineskin prayer in the chart below. Under a new wineskin of prayer, not only do we begin to declare instead of petition and beg, but we also begin to hone in on testimonies of what God has done in other similar situations and focus on the promises of God’s goodness rather than remaining fixated on the problem and what has or hasn’t happened. God’s heart for covenant prayer has always been that we would operate out of place of sonship and identity. One in which we pray from heaven toward earth and not run around throwing up prayers hoping that a few hit the mark or gets caught in some heavenly basket. Sons and daughters speak to problems and stand on testimonies and promises in order to see

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<sup>54</sup> W. Philip Keller, *A Shepherd Looks at Psalm 23* (Grand Rapids, MI: Zondervan, 2007), 35.

<sup>55</sup> Keller, *A Shepherd Looks at Psalm 23*, 165.

circumstances shift. When we discern that something is not right or just, we instead flip this by declaring the opposite, or the truth from God's word into that place or situation. We do this with great hope and faith believing that God is who He says He is and that He will do the things that He says He will do in His Word and through the Holy Spirit's guidance.

Table 2. Old vs. New Wine Skin Prayer

<b>Old and New Wine Skin Praying<sup>56</sup></b>	
Old	New
Beg	Declare
Pray hard	Pray believing
Many words	Few words
Belief during prayer	Belief after prayer
Reactive	Proactive
Talk about problem	Talk to the problem
Stop devil and curses	Release God and blessing
Focus mainly on problem	Focus on testimonies and promises
Mostly asking	Mostly thanking
God is reluctant or hindered	God is good and has won the victory
Uncomfortable with silence	Values soaking prayer
Worship prepares for prayer	Worship is prayer
Fast from things	Fast to things
Fasting is an event	Fasting is a lifestyle
Burdened	Joyful
Laughing is rare	Laughing is frequent
Focus on duties of prayer	Seek the depths of God
Expect spiritual attack	Expect blessings/protection

### *Devotional worship*

Another incredible aspect of the restoration of Davidic prayer and worship that is encompassing the earth right now “is the call for the Bride to return to her first love.”<sup>57</sup>

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<sup>56</sup> Backlund, *You're Crazy If You Don't Talk to Yourself*, 108.

<sup>57</sup> Feucht and Byrd, *Fire and Fragrance*, 82.



This is reflected in the New Covenant and new wineskin of prayer. As the Church begins to cultivate true intimacy with the Father, she is able to receive fresh grace, power, favor, and anointing to do the things that Jesus did. This kind of devotion requires sitting at Jesus's feet like Mary of Bethany. It entails being unafraid of silence, looking silly, or unimportant. Many churches, small groups, houses of prayer, and other organizations that are operating from this new mindset will combine prayer and worship like David did. They will offer space for contemplative prayer in a "soaking" atmosphere with the goal of enjoyable intimacy with Jesus.<sup>58</sup> This may take on a number of expressions of engagement with the Lord, whether it is joining in worship that is happening, personal prayer, or reading the Word. Often times, the worship leader, sometimes by himself/herself, will worship freely. Singing well-known worship songs, singing spontaneous Spirit-led choruses, or even singing scripture from the Bible usually characterizes the worship.

The commandment to love God with all our heart, soul, and mind is the first and greatest commandment, and yet many of us live our lives doing the second commandment first (cf. Matt. 22:37–39). Service, evangelism, and discipleship often take priority in the Church. And although service and ministry are important, God is adamant about reprioritizing our lives. David understood what it meant to minister to the Lord and pursue Him with all of his being. This revelation empowered him to model a radical new worship order to all of Israel. Near the end of his life, as he was reflecting on what was most valuable, he penned Psalm 27:4: "One thing I have asked from the LORD, that I

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<sup>58</sup> Soaking prayer is characterized by peaceful, calming worship music that enables an individual to find a place to rest with the purpose of bringing your heart close to God. Cf. "Soaking Prayer," upperroom.com, <https://www.upperroom.org/resources/soaking-prayer>.

shall seek: That I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD and to meditate in His temple.” Prioritizing the first commandment has the “greatest force on God’s heart, the greatest effect on our hearts, the greatest impact on the people whom we serve, and has been considerably overlooked and dismissed by the Body of Christ throughout history.”<sup>59</sup> Tozer says:

The purpose of God in sending His Son to die and rise and live and be a the right hand of God the Father was that He might restore to us the missing jewel, the jewel of worship; that we might come back and learn to do again that which we were created to do in the first place—worship the Lord in the beauty of holiness, to spend our time in awesome wonder and adoration of God, feeling and expressing it, and letting it get into our labors and doing nothing except as an act of worship to Almighty God through His Son Jesus Christ. I say the greatest tragedy in the world today is that God has made man in His image and made him to worship Him, made him to play the harp of worship before the face of God day and night, but he has failed God and dropped the harp. It lies voiceless at his feet.<sup>60</sup>

The priority of active night and day intercessory worship focused on the Throne and the beauty of God is critical in this hour. I believe a transition is beginning to shift the landscape of the church worldwide. Feucht says: “Once, we used to gather and flock around the pulpit to hear and receive from gifted and anointed ministers, teachers, and prophets. . . . While this is not altogether a wrong motivation, it simply represents a former and lesser pattern of thinking.”<sup>61</sup> Hearts are awakening and God is beginning to motivate His Church to worship Him in Spirit and in truth. Accompanying this radical prayer and worship movement are:

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<sup>59</sup> Antonio Baldovinos, *Relentless Pursuit: Awakening Hearts to Burn for Him* (Shippensburg, PA: Destiny Image Publishers, 2013), 40.

<sup>60</sup> A.W. Tozer, *Worship: The Missing Jewel of the Evangelical Church* (Camp Hill, PA: Christian Publications, 1961), 12–13.

<sup>61</sup> Feucht and Byrd, *Fire and Fragrance*, 87.

New spontaneous songs, frequencies of faith, and rhythms of love [that] are being loosed as a mighty wave of fresh creativity and freedom crashes on the people of God. Our focus and attention is shifting from receiving from the 'man of God' to pouring out adoration, love, and worship on the 'Person of God' dwelling in our midst.<sup>62</sup>

## Conclusion

The Tabernacle of David stood in stark contrast to the Tabernacle of Moses and initiated an entirely new order of joyful worship and prayer that engaged the whole body as well as soul and spirit. Davidic intercessory worship is marked as both extravagant and demonstrative. What was once reserved as a sacred duty only for the high priest, was now made available to all. God could have chosen the Temple of Solomon or the Tabernacle of Moses to restore, but He chose the Tabernacle of David (Acts 15:16–18; Amos 9:10–12). God called for David's Tabernacle to be reestablished because his most noteworthy accomplishment was his worship. As a matter of fact, worship and prayer are at the very foundation and heart of everything David did. He called all nations to join in the chorus of worship around the Throne.

The affects and influences of the two Tabernacles on believers today are significant. Jesus Himself is the ultimate fulfillment of the Tabernacle of David. He ripped the veil and restored us back to our priestly destiny to live and commune with the uncreated God of the universe. He set us free from every bondage, disease, and limitation so that we could once again live as co-laborers with Him. We have been set free to worship according to the heart of what we see expressed through David's new worship order. Therefore, God isn't looking for some legalistic model for worship and intercession. Getting caught up in the structure will cause us to completely miss the point.

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<sup>62</sup> Feucht and Byrd, *Fire and Fragrance*, 87–88.

“The very core of David’s Tabernacle is about intimacy and partnership with God.

David’s Tabernacle calls us back to our priestly calling to live and enjoy God’s presence as well as our kingly call to take dominion over the earth.”<sup>63</sup>

David presents us with a profound pattern or wineskin for intercessory worship.

Leppitt underscores this in his book, *Promise of the Presence*:

For thirty-three years there was non-stop worship, praise, adoration, thanksgiving, shouting, clapping, hymns, psalms spiritual songs, prayers, prophecy, petitions and intercession. Songs sung spontaneously in that tent, birthed in the presence of God, have become enduring through for generation after generation. God wants us to extend what went on then, here and now.<sup>64</sup>

This new wineskin of prayer and worship includes walking in our identity as sons and daughters declaring bold and confident prayers that shift atmospheres. New wineskin intercessory worship also contains the promise of enjoyable and joyful prayer in the house of the Lord. This prophetic prototype releases new sounds and new creativity.

“Gone are the days of the empty, stale, and dilapidated worship and prayer gatherings as this new move is marked by a prophetic and spontaneous flow of worship, fiery prayers, intercession, radical fasting, and mass corporate agreement that moves Heaven and changes earth.”<sup>65</sup> Intercessory worship should be top priority in the church because it is the top priority in heaven. Intercessory worship is the key to enjoyable and sustainable communion with God.

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<sup>63</sup> Fritch, *Enthroned*, 47.

<sup>64</sup> Leppitt, *Promise of the Presence*, 48.

<sup>65</sup> Feucht and Byrd, *Fire and Fragrance*, 92.

## CHAPTER FIVE

### INTERDISCIPLINARY FOUNDATIONS

Through the Holy Spirit’s activity in our lives, Christians have been afforded the ability to change our circumstances by shifting how we think. Paul illustrates this truth well, “We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ” (2 Cor. 10:5). Since we empower what we choose to focus on in our lives, we have the capacity to change our reality by shifting our focus. In her book *Switch On Your Brain*, Dr. Caroline Leaf says, “As we think, we change the physical nature of our brain. As we consciously direct our thinking, we can wire out toxic patterns of thinking and replace them with healthy thoughts.”<sup>1</sup> In essence, she says, science is proving free will and the relationship between thoughts and reality. This is the science of neuroplasticity, “the constant pruning and linking of neurons that mold the brain in response to experience.”<sup>2</sup> Therefore every choice you make changes your brain. The human mind is dynamic with the capacity for ongoing change, development, and improvement. “As we think, the brain

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<sup>1</sup> Dr. Caroline Leaf, *Switch On Your Brain: The Key to Peak Happiness, Thinking, and Health*, (Grand Rapids, MI: Baker Books, 2013), 20.

<sup>2</sup> Dr. Leonard Matheson, *Your Faithful Brain: Designed For So Much More!* (Bloomington, IN: Westbow Press, 2014), 21.

has the ability to change itself for better or worse. The recognition of this is a gigantic and significant leap in the history of mankind.”<sup>3</sup>

As followers of Jesus, this ability to change our thinking and thus our reality is directly connected to the worship, prayer, and meditation practices we engage in. Dr. Andrew Newberg, a neuroscientist at the University of Pennsylvania, also one of the founders of a new field, neurotheology,<sup>4</sup> “has studied the brain scans of more than 150 people to observe the various changes that take place during different types of religious practice and meditation.”<sup>5</sup> His studies confirm that prayer, worship, and other religious experiences favorably affect specific areas of the brain. For example, the frontal lobe is activated by prayer and focused attention. This is beneficial because the spiritual activities that engage the frontal lobe also protect it against age-related deterioration like dementia.<sup>6</sup> He further cites that the anterior cingulate, the place where we feel compassion and empathize with others, is also activated through prayer.<sup>7</sup> Meanwhile the parietal lobes are deactivated when we participate in religious experiences like worship at a church gathering, thus enabling us to feel connected to the corporate body and to God. The limbic system, including the amygdala, hippocampus, hypothalamus, septal area, and cingulate cortex, is also deactivated by comforting prayer that reduces stress.<sup>8</sup> This is a

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<sup>3</sup> Dr. Caroline Leaf, *Who Switched Off My Brain: Controlling Thoughts and Emotions* (Nashville, TN: Thomas Nelson, 2009), 48.

<sup>4</sup> Neurotheology is the study of the relationship between the brain and spiritual phenomena.

<sup>5</sup> Douglas Raine, “Strengthen Your Brain Through the Power of Prayer: The Mind Health Report interviews Dr. Andrew Newberg,” *The Full Gospel Businessman’s Training*, 1–2, <http://fgbt.org/Health-Tips/strengthen-your-brain-through-the-power-of-prayer.html>.

<sup>6</sup> Raine, “Strengthen Your Brain Through the Power of Prayer,” 2.

<sup>7</sup> Raine, “Strengthen Your Brain Through the Power of Prayer,” 2.

<sup>8</sup> Raine, “Strengthen Your Brain Through the Power of Prayer,” 2.

significant discovery since the limbic system is most often associated with anger, guilt, anxiety, depression, fear, resentment, and negativity.<sup>9</sup> In a nutshell, there is “improvement in brain function and well-being, and an increase in the person’s capacity for compassion” when engaged in these spiritual activities.<sup>10</sup>

This chapter will explore the field of neuroscience and particularly neuroplasticity and how it relates to intercessory worship. In a recent Pew Forum conference both Dr. Newberg and Mr. Brooks presented data implying that even secular science is proposing that we are wired for God.<sup>11</sup> Dr. Beckham agrees with this premise and adds: “recent research has shown that there is an ‘optimism bias’ wired into our brains. We seem to be ‘wired for love’; in other words, we are wired to expect good things for ourselves; we are wired for the positive.”<sup>12</sup> Our brains have been designed to commune with God and respond to God. Paul’s remedy for anxiety is prayer and supplication with thanksgiving (cf. Phil. 4:6). Similarly, much of the book of Psalms is an intimate look into how to overcome mental anguish through worship and prayer. Mental activity including worship, prayer, speaking in tongues, and meditation profoundly affect neurogenesis,<sup>13</sup> thus improving the overall quality of life. Essentially, right thinking, worship, and prayer activities all have the ability to progressively change brain structure and function for the

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<sup>9</sup> Rita Carter, *The Human Brain Book: An Illustrated Guide To Its structure, Function, and Disorders* (New York, NY: DK Publishing, 2014), 65–66.

<sup>10</sup> Raine, “Strengthen Your Brain Through the Power of Prayer,” 2.

<sup>11</sup> Dr. Andrew Newberg and David Brooks, interview by Pew Research Center, Pew Forum’s biannual Faith Angle Conference on religion, politics and public life, Key West, FL, May 4, 2008, <https://www.pewforum.org/2008/05/05/how-our-brains-are-wired-for-belief/>.

<sup>12</sup> Joseph Beckham, *Overcoming Bipolar & Other Mental Difficulties: A Christian Perspective* (Birmingham, AL: www.lulu.com, 2016), 33.

<sup>13</sup> Neurogenesis is the body of scientific evidence that shows that new nerve cells are generated in the brain especially surrounding the ventricles and the hippocampus.

better. When brain structure and function are constructively altered, the result is a life transformed. This section will address the benefits and effects of worship and prayer on one's overall emotional and physical health. An exploration of the theory of neuroplasticity and its affirmative intersections with intercessory worship profoundly informs the premise that worship-based prayer makes prayer more enjoyable and sustainable over time. If one is made aware, the many neurological benefits of intercessory worship may contribute to one's desire to engage in and maintain these spiritual practices. This strengthens the project hypothesis that participants who are actively engaged in intercessory worship will report an increase in their ability to hear and respond to the voice of God and will find prayer more engaging and more sustainable in their lives.

### **Neuroplasticity, Worship, and Prayer**

There is mounting evidence that supports the understanding that the brain has the ability to change because of experience. This is a component of neuroscience called neuroplasticity. Scientists agree that the anatomy and physiology of the human brain is much more malleable and plastic than what was once thought. Beckham notes that in the past scientists believed that nerve cells did not have the ability to regenerate.<sup>14</sup> However, since the mid 1990s, it has been shown that new nerve cells are actually generated in the brain via neurogenesis, especially surrounding the ventricles and the hippocampus.<sup>15</sup> Modern researchers have determined that the brain is actually able to rewire itself

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<sup>14</sup> Beckham, *Overcoming Bipolar & Other Mental Difficulties*, 30.

<sup>15</sup> Beckham, *Overcoming Bipolar & Other Mental Difficulties*, 30.



following damage.<sup>16</sup> Dr. Norman Doidge advocates that the scientific theory of an unchanging brain originates from three sources:

The fact that brain-damaged patients could so rarely make full recoveries; our inability to observe the living brain's microscopic activities; and the idea — dating back to the beginnings of modern science — that the brain is like a glorious machine. And while machines do many extraordinary things, they don't change and grow.<sup>17</sup>

But we now know that science demonstrates that the brain changes according to how we use it. This theory that the brain can change its own structure and function through thought and activity is indeed revolutionary. “The neuroplastic revolution has implications for, among other things, our understanding of how love, sex, grief, relationships, learning, addictions, culture, technology, and psychotherapies change our brains.”<sup>18</sup> It has the potential to affect and revolutionize all of the humanities as well as the physical and social sciences. But with this in mind, Doidge further purports:

While the human brain has apparently underestimated itself, neuroplasticity isn't all good news; it renders our brains not only more resourceful but also more vulnerable to outside influences. Neuroplasticity has the power to produce more flexible but also more rigid behaviors — a phenomenon I call “the plastic paradox.” Ironically, some of our most stubborn habits and disorders are products of our plasticity. Once a particular plastic change occurs in the brain and becomes well established, it can prevent other changes from occurring. It is by understanding both the positive and negative effects of plasticity that we can truly understand the extent of human possibilities.<sup>19</sup>

The good news is that a solid understanding of neuroplasticity and its interface with spiritual practices such as worship, prayer, speaking in tongues and meditation can alter

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<sup>16</sup> Kendra Cherry, “How Experience Changes Plasticity,” November 3, 2019, [https://www.verywellmind.com/what-is-brain-plasticity-2794886\\_](https://www.verywellmind.com/what-is-brain-plasticity-2794886_)

<sup>17</sup> Norman Doidge, *The Brain That Changes Itself: Stories of Personal Triumph from the Frontiers of Brain Science* (New York, NY: Penguin Books, 2007), xviii.

<sup>18</sup> Doidge, *The Brain That Changes Itself*, xx.

<sup>19</sup> Doidge, *The Brain That Changes Itself*, xx.

some of the most stubborn habits and disorders that are also the product of neuroplasticity.

Doidge sums this up: “It is by understanding both the positive and negative effects of plasticity that we can truly understand the extent of human possibilities.”<sup>20</sup>

This merging of science and neuroscience, known as neurotheology, is the developing field of study that seeks to integrate cognitive neuroscience with religion and theology.<sup>21</sup> Neurotheology has made some surprising discoveries that are bound to change how we think about spirituality. This integrative model evaluates the mechanisms of brain activity during religious and spiritual practices, such as meditation, prayer, or ritual. Neuroplasticity as expressed through neurotheology utterly demolishes the established unchanging brain theory alleging that after childhood the brain only changed “when it began the long process of decline; that when brain cells failed to develop properly, or were injured, or died, they could not be replaced. Nor could the brain ever alter its structure and find a new way to function if part of it was damaged.”<sup>22</sup> This theory “decreed that people who were born with brain or mental limitations, or who sustained brain damage, would be limited or damaged for life.”<sup>23</sup> The fact that the brain is plastic and can actually be changed by the mind gives tangible hope to everyone, no matter what the circumstance.

It is well documented that worship and prayer positively affect those engaged in such practices. Dr. Andrew Newberg first noticed one of the most exciting discoveries

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<sup>20</sup> Doidge, *The Brain That Changes Itself*, xx.

<sup>21</sup> *Encyclopedia.com*, s.v. “Neurotheology,” Last modified November 5, 2019, <https://www.encyclopedia.com/environment/encyclopedias-almanacs-transcripts-and-maps/neuroscience-and-religion-neurotheology>.

<sup>22</sup> Doidge, *The Brain That Changes Itself*, preface.

<sup>23</sup> Doidge, *The Brain That Changes Itself*, xviii.

related to prayer. Newberg initially began studying the effects of prayer on the individual using functional magnetic resonance imaging (fMRI).<sup>24</sup> fMRI, a relatively new form of advanced imaging technology, was used to capture minute metabolic changes in specific location in the brain in extreme detail.<sup>25</sup> Newberg and research colleague, Eugene d' Aquili, began their studies by evaluating the brain activity in Tibetan Buddhists as they meditated. These brain scans were used to establish a baseline “model of the brain’s activity during meditative states.”<sup>26</sup> The main takeaway from this study reveals that:

The altered states of consciousness described by mystics and saints are not necessarily a result of delusional fantasies or the chemical misfiring of a neurologically damaged brain, as many doctors, scientists, and laypeople assume. Instead, these experiences can be brought about when an individual consciously focuses the mind on a sacred image or thought.<sup>27</sup>

Newberg postulates that over time these practices likely alter the brain’s neurological processes in substantial ways that can be recorded in the lab.<sup>28</sup> Clearly these spiritual experiences have a biological component. Thus, the neurological changes that take place during “meditation disrupt the normal processes of the brain—perceptually, emotionally,

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<sup>24</sup> Michael Liedke, “Neurophysiological Benefits of Worship,” *The Journal of Biblical Foundations of Faith and Learning* 3, no. 1 (2018): 5.

<sup>25</sup> Nikos Logothetis et al, “Neurophysiological Investigation of the Basis of the fMRI Signal,” *Nature* 412, (July 2001): 150, [https://www.cs.helsinki.fi/u/ahyvarin/teaching/niseminar/papers/fMRI\\_neurophysiology.pdf](https://www.cs.helsinki.fi/u/ahyvarin/teaching/niseminar/papers/fMRI_neurophysiology.pdf).

<sup>26</sup> Andrew Newberg, et al., “The Measurement of Regional Cerebral Blood Flow During the Complex Cognitive Task of medication: A Preliminary SPECT Study,” *Psychiatry Research: Neuroimaging* 106, no. 2 (2001): 113–122.

<sup>27</sup> Andrew Newberg and Mark R. Waldman, *Why We Believe What We Believe: Uncovering Our Biological Need for Meaning, Spirituality, and Truth* (New York, NY: Free Press, 2006), 169.

<sup>28</sup> Newberg and Waldman, *Why We Believe What We Believe*, 169.

and linguistically—in ways that make the experience indescribable, awe-inspiring, unifying, and indelibly real.”<sup>29</sup>

After completing their studies of Buddhist meditation Newberg and d’ Aquili, wondering if other spiritual practices would produce similar brain changes, began working with a group of nuns who practiced centering prayer.<sup>30</sup> From a practitioner’s prospective centering prayer, which focuses on a sacred prayer, is similar to Buddhist meditation that focuses on a sacred image. Both induce a sense of connectedness with a different form of reality. While the nuns described their experience as “being in the living presence of God; the Buddhists described theirs as entering a state of absolute awareness of the universe.”<sup>31</sup> Newberg notes that even though the Buddhists did not have a Christian concept of God, their meditation served as means to connect with their “underlying reality of life,” which is certainly a form of religious belief.<sup>32</sup> These differences in religious thought have no effect on the neurological processes recorded during the act of prayer. In the case of the nuns, Newberg and d’ Aquili used an imaging technique called single photon emission computed tomography or SPECT. “This method measures blood flow in various parts of the brain. The more blood flow, the more brain activity, and vice versa.”<sup>33</sup> In their research they discovered that for the nuns, the frontal

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<sup>29</sup> Newberg and Waldman, *Why We Believe What We Believe*, 169.

<sup>30</sup> Centering prayer is a prayer method rooted in Christian tradition stemming from what an anonymous fourteenth-century author and St. John of the Cross called, “The Cloud of Unknowing.” It is a technique of silent prayer that prepares one to receive the gift of contemplative prayer, which is prayer that enables one to experience God’s presence. Centering prayer aides in removing obstacles by focusing, usually on a word or phrase.

<sup>31</sup> Newberg and Waldman, *Why We Believe What We Believe*, 170.

<sup>32</sup> Newberg and Waldman, *Why We Believe What We Believe*, 170.

<sup>33</sup> Newberg and Waldman, *Why We Believe What We Believe*, 172.

lobe and language center showed increased activity during prayer. As a matter of fact, the Buddhists and nuns showed significant similarities and differences in neural processing, with the main difference occurring in the language center of the brain.<sup>34</sup> The nuns had a substantial increase in activity in the frontal lobe (language center) due to their prayer focus on words and the interpretation and meaning of these words. They also exhibited more activity in the right hemisphere, which is involved with the meaning, interpretation, and rhythm of speech.<sup>35</sup> On the other hand, the Buddhist practitioner scans did not show the same activity because they focused on a sacred image. This focused attention produces an increase in the blood flow to the inferior temporal lobes that are responsible for visual processing.<sup>36</sup> The nuns and Buddhists both showed more activity in the prefrontal cortex (PFC) of the frontal lobes. The frontal lobes monitor an individual's ability to stay focused, attentive, and alert. What is more, the frontal lobes play a key role in processing language, memory, self-reflective consciousness, complex social functions, and pleasure.<sup>37</sup>

Newberg emphasizes, "The frontal lobes play a vital role in the processing of spiritual activities and religious beliefs."<sup>38</sup> Likewise, "the act of prayer is a problem-solving device, designed to consciously explore a spiritual perspective or belief and to

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<sup>34</sup> Newberg and Waldman, *Why We Believe What We Believe*, 173.

<sup>35</sup> Yves Joanette, Pierre Goulet, and Didier Hannequin, *Right Hemisphere and Verbal Communications* (New York, NY: Springer-Verlag, 1990), 42–43

<sup>36</sup> Newberg and Waldman, *Why We Believe What We Believe*, 175.

<sup>37</sup> K. Vogeley, et al., "Mind Reading: Neural Mechanisms of Theory of Mind and Self-Perspective," *NeuroImage* 14, no. 1 (2001): 170.

<sup>38</sup> Newberg and Waldman, *Why We Believe What We Believe*, 175.

integrate that awareness into our daily life.”<sup>39</sup> This is noteworthy because it specifies that prayer is a useful tool for integrating truth in our lives. Generally speaking, prayer activates the anterior cingulate, which increases our awareness of others and our ability to empathize and be compassionate. Prayer also deactivates the limbic system bringing about a sense of comfort that reduces stress, anxiety and negativity.<sup>40</sup>

The aforementioned PFC, along with the language centers, “is the part of our neurological system that sets us apart from all of God’s other created beings. Attention, memory, emotion, and attachment all come together and are integrated at the PFC.”<sup>41</sup> As a matter of fact, the PFC plays a crucial role in integrating overall brain function effectively and works best when working in conjunction with other parts of the brain. Neuroscience research confirms that “meditative exercises that stretch and challenge the attentional mechanism of your brain enhance the integration of the prefrontal cortex.”<sup>42</sup> Recall that neuroplasticity is the process through which the brain creates new neurons, makes new neural connections, and prunes the ones it no longer needs. This is exactly why Dr. Thompson recommends aerobic activity, focused attention exercises like meditation, and what he calls “novel learning experiences,” all of which play key roles in increasing the brain’s potential for malleability, and thus better brain function and well-being.<sup>43</sup> Thompson offers a centering prayer exercise using Galatians 5:22 as an example

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<sup>39</sup> Newberg and Waldman, *Why We Believe What We Believe*, 175.

<sup>40</sup> Raine, “Strengthen Your Brain Through the Power of Prayer,” 2.

<sup>41</sup> Curt Thompson, *Anatomy of the Soul: Surprising Connections Between Neuroscience and Spiritual Practices That Can Transform Your Life and Relationships* (Carol Stream, IL: Tyndale Momentum, 2010), 157.

<sup>42</sup> Thompson, *Anatomy of the Soul*, 172.

<sup>43</sup> Thompson, *Anatomy of the Soul*, 172.

to aide in PFC brain integration. He suggests choosing one of the fruit of the Spirit<sup>44</sup> to focus one's attention on. He says, "Focus your attention on the word daily, throughout the day. Feel free to create images in your mind that represent that word."<sup>45</sup> He takes this meditation practice to a practical level when he advises:

Whenever you encounter another person or sense an emotional shift that temps to take you down the low road, allow yourself to be immersed in your awareness of your word for the day. Be mindful of how that word is calling you to reflect and manifest it in that moment—especially when your mind is screaming for you to do just the opposite. Ask yourself how you can be a conduit of joy, peace, patience, or gentleness in this moment. This exercise will not only facilitate the integration of your own prefrontal cortex, you will be doing the same for those around you be creating space within which they can be felt.<sup>46</sup>

Moreover, meditation practice like this naturally lead to prayer. Contemplative prayer requires us to be aware of His presence and activity around us and in us. This "makes us more likely to sense His movement as He guides, directs, and comforts us. Prayer in turn leads us, like the psalmist, to answer God with our prayers of petition and praise as we become aware of the depth of his love and beauty."<sup>47</sup> Through prayer we can truly shape, prune, and transform our thoughts as well as our reality.

Father and daughter author team, Mark Virkler and Charity Virkler Kayembe, share some insight into prayer as a means of transformation in their book, *Unleashing Healing Power Through Spirit-Born Emotions*. In chapter 5 they describe the power of meditation: "Because I become what I gaze upon, I want to gaze upon my new-creation

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<sup>44</sup> Fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, or self-control; Cf. Gal. 5:22–23.

<sup>45</sup> Thompson, *Anatomy of the Soul*, 174.

<sup>46</sup> Thompson, *Anatomy of the Soul*, 174.

<sup>47</sup> Thompson, *Anatomy of the Soul*, 176.

self—who I am in Christ.”<sup>48</sup> They present a meditation practice, “New Creation Celebration: Putting on Christ,” that guides a person through taking time to hear from God and then to gaze on the new self in Christ and to experience the “rush of spirit emotions and spirit power that leave you elated, empowered, and overjoyed.”<sup>49</sup> This type of frontal lobe spiritual activity has the power to shift our brains and enable real life transformation, where we empower what we are focused on. This is another example of PFC integration.

Dr. Leaf emphasizes that both science and the Word show that since we are wired for love and optimism, when we instead react by thinking and behaving negatively we also adversely affect brain structure right down to our DNA.<sup>50</sup> The good news is that when we engage in a positive meditation practice such as the one presented by Virkler and Virkler Kayembe, or Thompson, we can actually reverse our DNA codes. In essence when we operate out of our “normal love design—which is being made in God’s image (Gen. 1:26),” and represented by “feelings of love, joy, appreciation, and gratitude . . . we are able to change the shape of our DNA for the better.”<sup>51</sup> Leaf suggests a similar approach for integrating or rewiring our brain and DNA in her 21-Day Brain Detox. She asserts that through this 7–10 minutes a day process of “Brain Sweeping” one is able to “neuroplastically retranscribe (change or rewire) toxic memories. . . . As you consciously think, thoughts become unstable and have to be altered in either a positive or negative

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<sup>48</sup> Mark Virkler and Charity Virkler Kayembe, *Unleashing Healing Power Through Spirit-Born Emotions* (Shippensburg, PA: Destiny Image Publishers, 2017), 139.

<sup>49</sup> Virkler and Virkler Kayembe, *Unleashing Healing Power Through Spirit-Born Emotions*, 139.

<sup>50</sup> Caroline Leaf, *The Gift in You: Discover New Life Through Gifts Hidden in Your Mind* (Nashville, TN: Thomas Nelson, 2009), 45.

<sup>51</sup> Leaf, *How to Switch On Your Brain*, 35–36.



direction; they never stay the same.”<sup>52</sup> This scientific neuroplastic process aligns with the spiritual process defined in Romans 12:2: “And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.” As we realign our thoughts with truth through prayer practices and worship, we can more fully integrate our minds. This leads to a life that is “flexible, adaptive, coherent, energized, and stable.”<sup>53</sup> Integration is directly linked with our ability to maintain a healthy state of well-being.

If we revisit the initial Newberg/d’Aquili studies, we will also see that intense meditation produced some other rather distinctive results. Newberg and d’ Aquili found that practitioners that who were able to consciously decrease activity in their parietal lobes would “feel a brief loss or suspension of self-awareness.”<sup>54</sup> They could also experience a sense of loss of space and time. Both the nuns and Buddhists had this experience while meditating. This occurrence is common and is often associated with spiritual, mystical, and transcendent experiences.<sup>55</sup> This translates to the reality that we feel more connected to the object of our attention, whether it is the universe in the case of the Buddhists, or God in the case of the nuns. On a different level, this same thing happens while taking part in worship gatherings where congregants are singing or praying together. These spiritual activities enable the members to become a part of something this is much bigger than themselves. Therefore, increased brain integration is

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<sup>52</sup> Leaf, *Who Switched Off My Brain?*, 80; 83–147.

<sup>53</sup> Dr. Dan Siegel, “Soul and Synapse,” The Dr. Dan Siegel Blog, April 16, 2015, <https://www.drdansiegel.com/blog/2015/04/16/soul-synapse/>.

<sup>54</sup> Newberg and Waldman, *Why We Believe What We Believe*, 176.

<sup>55</sup> Newberg and Waldman, *Why We Believe What We Believe*, 176.

also linked to our connections and relationships that we maintain within community.

Raine notes that while worshipers are engaged corporately there is a temporary loss of “some of their sense of isolation and individuality” and that passionate and emotional music can intensify this effect.<sup>56</sup> This evokes a sense of oneness with God and unity with the larger group. Prayer and worship can have a profound effect on the well-being of an entire congregation, small group, or individual.

Newberg notes that after profound meditative states, individuals also report feeling both intense ecstasy and deep calm and tranquility.<sup>57</sup> This is similar to what we see reflected in the writings of many of the mystics and saints like Teresa of Avila and John of the Cross. “In fact, most forms of intense prayer or meditation can make one feel wide-awake and calm at the same time.”<sup>58</sup> Strong emotional responses created by the amygdala (and other parts of the limbic system) enhance the realness of events in our lives. Similarly, the more a person meditates, the stronger the memory of an event becomes. Newberg confirms that when intense experiences are maintained for more than thirty minutes, it can literally change the neural circuits linked to emotion and memory. The amazing result is that the object of contemplation or meditation actually merges with our sense of reality.<sup>59</sup> This suggests that what we believe and think on eventually becomes our personal truth or our actual experience. This is upheld by Scripture too: “For as he thinks within himself, so he is” (Prov. 23:7); and “But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image

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<sup>56</sup> Raine, “Strengthen Your Brain Through the Power of Prayer,” 2.

<sup>57</sup> Newberg and Waldman, *Why We Believe What We Believe*, 182.

<sup>58</sup> Newberg and Waldman, *Why We Believe What We Believe*, 182.

<sup>59</sup> Newberg and Waldman, *Why We Believe What We Believe*, 183.

from glory to glory, just as from the Lord, the Spirit” (2 Cor. 3:18). Ultimately, we become what we behold. The power unleashed through meditating on the Word of God through prayer and worship practices is profound and life altering. I suppose we can clearly see why the Creator of the universe, through the apostle Paul, so wisely exhorts us to set our minds on things above (cf. Col. 3:2).

The nuns described their engagement in centering prayer as being profoundly aware of God and “immersed in the presence of God.”<sup>60</sup> Burn 24/7 founder, Sean Feucht describes throne room worship in a similar manner. He says, “our ears are shutting out the pessimistic and humanistic noises from society and we are tuning in to hear and heed the call from Song of Solomon 2 ‘to come away’ to the higher and deeper places of His Presence.”<sup>61</sup> In this atmosphere of intense corporate worship and intercession, hunger rests on the people as they cry out for more of Him. In this type of setting:

Hearts are swelling and blazing for Him alone! The activities of Heaven are now becoming the activities of earth as we corporately gather around the throne of God as witnessed in Revelation 4. Our sole purpose and number one priority is worshiping Him in Spirit and in truth. New spontaneous songs, frequencies of faith, and rhythms of love are being loosed as a mighty wave of fresh creativity and freedom crashes on the people of God. Our focus and attention is shifting from receiving from ‘the man of God’ to pouring out adoration, love, and worship on the ‘Person of God’ dwelling in our midst.<sup>62</sup>

This atmosphere of pure, intense, focused worship and prayer places a demand on heaven that results in a release of healings, signs, and wonders where many worshipers encounter the tangible presence of God.

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<sup>60</sup> Newberg and Waldman, *Why We Believe What We Believe*, 177.

<sup>61</sup> Feucht and Byrd, *Fire and Fragrance*, 86.

<sup>62</sup> Feucht and Byrd, *Fire and Fragrance*, 86–87.

Accompanying this sort of passionate intercessory worship is another gift of the Spirit and spiritual practice: praying in tongues (cf. Mark 16:17; Acts 2:4, 19:26; 1 Cor. 13:2, 14–15). Praying in tongues is typically considered a charismatic, Spirit-filled, or Pentecostal prayer practice, as these groups of Christians hold fast to the New Testament use of this gift. Paula Champion-Jones points out that “The fastest growing Christian communities around the world today are those Pentecostal communities that express unrestrained emotional involvement with Jesus Christ.”<sup>63</sup> Praying in a personal prayer language or use of the gift of tongues is a mark of and one of the many evidences of the Holy Spirit at work in the lives of Holy Spirit-filled Christians. In 1 Corinthians 14:1, Paul admonishes the church to earnestly desire the gifts of the Spirit, but specifically emphasizes, “I wish that you all spoke in tongues” (1 Cor. 14:5). Dr. Randy Clark observes that this is an affirmation that “all believers have been given the ability to pray in a prayer language for personal edification and connection with God, and the ability to deliver a prophetic message in tongues during a service or gathering. The prophetic expression of tongues is given sovereignly, just as the gift of interpretation of tongues would be.”<sup>64</sup> The use of the gift of tongues expressed as spiritual language, also known as *glossolalia*, has also been found to beneficially shift brain activity and function.

Newberg was fascinated with the prospect of studying *glossolalia*, first because of its popularity. He observed that there were likely as many people who spoke in tongues

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<sup>63</sup> Paula Champion-Jones, *Brain-Based Worship: Remembering the Mind-Body Connection* (Bloomington, IN: WestBow Press, 2014), 88.

<sup>64</sup> Randy Clark, *The Essential Guide to the Power of the Holy Spirit: God’s Miraculous Gifts at Work Today* (Shippensburg, PA: Destiny Image Publishers, 2015), 92.

as people who engaged in intensive meditation and prayer.<sup>65</sup> Additionally, because *glossolalia* is a deeply religious activity, it would be able to shed some light on the brain's activity while activated in this gift. Because *glossolalia* is a form of speech, he could focus his study on how this type of activity affects the language areas of the brain.<sup>66</sup> Although the Buddhist meditators and Franciscan nuns remained silent while practicing their prayer, his study of speaking in tongues involved active “vocalization and movement,” thus suggesting “that a very different pattern of neural activity would be involved.”<sup>67</sup>

Newberg used brain-scanning technology similar to what he used with the nuns to evaluate the brains of a group of Pentecostal women speaking in tongues. As he suspected, the results were very different than that of the nuns and Buddhists. Newberg was intrigued with the findings. “When our subjects began to speak in tongues there was a decrease of activity in the frontal lobes . . . and increased activity in the thalamus when the practitioners were merely singing.”<sup>68</sup> The opposite was true in his meditation and prayer studies that showed an increase in frontal-lobe function. When these women spoke in tongues, the language areas did not change even though the expressed “language that emerged during the glossolalic state was highly structured, filled with clearly articulated phrases. This is a very unusual finding, for it suggests that the language was being generated in a different way, or possibly from someplace other than the normal

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<sup>65</sup> Newberg and Waldman, *Why We Believe What We Believe*, 197.

<sup>66</sup> Newberg and Waldman, *Why We Believe What We Believe*, 197.

<sup>67</sup> Newberg and Waldman, *Why We Believe What We Believe*, 197.

<sup>68</sup> Newberg and Waldman, *Why We Believe What We Believe*, 200.

processing centers of speech.”<sup>69</sup> This implies that for Christians, this experience “could suggest that another source had actually spoken through them.”<sup>70</sup> While speaking in tongues, practitioners often define the experience as “surrendering themselves to the Spirit of God” and no longer trying to “control their thoughts, feelings, or bodily movements; such control is primarily a frontal lobe function.”<sup>71</sup> In this manner they’re also consciously halting cognitive processes that are normally active in sustaining focused attention and awareness. Newberg suggests that “*Glossolalia* is, in essence, a creative state of mind, and thus allows a person to perceive and interact with the world in a different way. It also frees the individual to interpret his or her relationship with God in non-conformist ways.”<sup>72</sup> This is likely one of the reasons that some fundamental evangelical groups deny the validity of speaking in tongues. “Some will mention the unknown tongues and expressions spoken by schizophrenics, voodoo doctors of Africa, Buddhist monks, and Mormons. In turn, they denounce tongues in any context as ecstatic speech that is often characteristic of fringe, heretical groups.”<sup>73</sup> Clark emphatically asserts that this is flat out false. While cessationists have drawn a hard line with tongues, the truth is that after the Charismatic Movement “speaking in tongues became one of the common denominator experiences that believers in different mainline denominations shared.”<sup>74</sup>

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<sup>69</sup> Newberg and Waldman, *Why We Believe What We Believe*, 200–201.

<sup>70</sup> Newberg and Waldman, *Why We Believe What We Believe*, 201.

<sup>71</sup> Newberg and Waldman, *Why We Believe What We Believe*, 201.

<sup>72</sup> Newberg and Waldman, *Why We Believe What We Believe*, 202.

<sup>73</sup> Clark, *The Essential Guide to the Power of the Holy Spirit*, 82.

<sup>74</sup> Clark, *The Essential Guide to the Power of the Holy Spirit*, 82.

In his evaluation of the Pentecostal scans, Newberg did not find a significant decrease in the parietal lobes as was seen in the Buddhist and Franciscan scans. He highlights, “In fact, activity in this orientation area of the brain slightly increased, which suggests that speakers in tongues do not lose their personal sense of self.”<sup>75</sup> Many Spirit-filled Christians report that when they pray in tongues, they do so in order to perfectly pray the will of God regarding a situation and believe that this act of prayer bypasses the mind as the Holy Spirit is declaring His will through them. According to Newberg’s finding, this is a valid assumption. There are times when we do not know how to pray for someone or something. Praying in tongues enables us to pray in alignment with heaven (cf. Rom. 8:26). Another purpose of praying in tongues is praying or declaring the mysteries of God. This often happens in worship when individuals begin to pray and sing in the Spirit. “When we pray in tongues, the Bible says we are speaking personally or intimately with God and that we ‘utter mysteries by the Spirit’ (1 Cor. 14:2), just between the two of us.”<sup>76</sup> The New Living Translation articulates this well: “For if you have the ability to speak in tongues you will be talking only to God, since people won’t be able to understand you. You will be speaking by the power of the Spirit, but it will be all mysterious” (1 Cor. 14:2). Again, Scripture aligns with Newberg’s findings. When praying in the Spirit Christians express their continued ability to stay focused on another task while they give themselves over to the will of God. They often do not have any idea what they are saying, but they do not lose their ability to be present while praying in

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<sup>75</sup> Newberg and Waldman, *Why We Believe What We Believe*, 205.

<sup>76</sup> Margie Fleurant, *Encountering God Through Prayer: Simple Strategies to Develop a Powerful Prayer Life* (Shippensburg, PA: Destiny Image Publishers, 2017), 102.

tongues. The nuns and Buddhists, on the other hand, lose a sense of self and report feeling at one with God or the universe.

Spiritual practices such as centering prayer and other forms of meditation and contemplative prayer are richly rooted in the Christian tradition. We see this same wholehearted devotion reflected in the lives of the King David (1000 BC), the Desert Fathers and Mothers (third century), as well as the Moravians of the eighteenth century, who left everything in search of knowing Jesus Christ and making Him foundational in their daily lives. The Moravians set their “gaze” by committing themselves wholeheartedly to being a disciple of Jesus. They were driven by a holy zeal to become more like Christ. And their lives were saturated in the presence of God through unceasing prayer and worship focused on the adoration and the beauty of God. Today ministries and houses of prayer have exploded across the globe as God stirs the hearts of believers with this same vision for 24/7 intercessory worship.

### **Conclusion**

Worship and prayer have numerous neurophysiological benefits. Christians have known through experience that worship and prayer are effective tools for reducing stress and maintaining positive emotional and physical health. The growing “theory of neuroplasticity has opened our eyes to the neurophysiological benefits of worship [and prayer] in the brain.”<sup>77</sup> In addition to improving brain function and integration, worship and prayer activities can lower stress, improve the immune system, lower blood pressure,

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<sup>77</sup> Liedke, “Neurophysiological Benefits of Worship,” 2.



and help to keep the heart healthy.<sup>78</sup> Brain scans show that the focused attention of contemplative prayer increases frontal lobe activity which benefits and strengthens our cognitive memory and helps to prevent premature aging and dementia. This includes repetitive prayer and meditation on Biblical passages. When prayers are sung or spoken, either silently or out loud, the brain becomes highly engaged.<sup>79</sup> In the Mind Health Report Interview with Dr. Newberg, Raine cites: “The degree to which prayer enhances the brain depends upon how long and how often people pray. . . . studies show that more frequent practice for longer periods will produce tangible benefits.”<sup>80</sup> Additionally, prayer and worship that focuses on gratitude, celebration, or a positive vision of the future will increase one’s capacity for compassion, reduce depression and anxiety, relieve stress, and basically extend one’s life. Reflecting on Scripture and picturing God positively (according to how He really is), or engaging in a basic but meaningful prayer also enhances memory.<sup>81</sup> Studies show that being an active member of a church that engages in corporate worship and prayer boosts social and emotional well-being and contributes to increased PFC integration. Similarly, participation in worship services that express and reinforce truth, especially through music and singing, strengthens one’s faith and one’s brain.<sup>82</sup> If Christians were aware of the remarkable whole-body benefits of prayer and worship they would be motivated to engage in them more readily and

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<sup>78</sup> Raine, “Strengthen Your Brain Through the Power of Prayer,” 3.

<sup>79</sup> Raine, “Strengthen Your Brain Through the Power of Prayer,” 3.

<sup>80</sup> Raine, “Strengthen Your Brain Through the Power of Prayer,” 3.

<sup>81</sup> Raine, “Strengthen Your Brain Through the Power of Prayer,” 4.

<sup>82</sup> Raine, “Strengthen Your Brain Through the Power of Prayer,” 4.

regularly. This undeniable intersection of neuroscience and theology has the potential to greatly impact many followers of Jesus.

## **CHAPTER SIX**

### **PROJECT ANALYSIS**

#### **Introduction**

The exploration of the previous chapters has built a foundation of evidence supporting the necessity and strategy of the project that was implemented. The project itself is a reflection of my own spiritual and ministry journey. The commission to raise up a company of intercessory worshipers to minister to the Lord has become the foremost goal. This truth is embedded in Luke 10:27, “Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and, Love your neighbor as yourself” (NIV). God is our first love and first priority, and everything else, even the great commission, becomes an outflow of relationship and connection to God. Even as an equipper at heart and in gifting, I have come to the conclusion that ministry and mission are secondary and must flow from this place of ministry to God. Although this project does equip, exhort, and activate the church to pray and go, like David, we recognize the call to create a resting place for the presence of God and to minister to Him as our primary occupation. Intercessory worship facilitates this fascination quite well.

The project, Wholehearted School of Worship & Prayer, was designed to evaluate a possible model with the potential to strengthen one’s ability to stay engaged with God through prayer and worship and to see growth in the overall prayer life of participants. At the core of this project is the hypothesis that participants who are actively engaged in

worship-based prayer will experience an increase in their ability to hear and respond to the voice of God, will find prayer more engaging, and will report an increased capacity to pray consistently and for longer periods of time without boredom or distraction. The examining of biblical, historical, theological, and interdisciplinary evidence, leads naturally to the inference that those actively involved in intercessory worship will experience greater and more sustainable engagement with God through prayer.

The biblical foundation paper provides the base for a practical model of intercessory worship as established by David himself. The Acts 15 pericope calls for the restoration of David's tabernacle, and while it also expresses the coming Davidic dynastic reign, the key is David's worship. Everything pointing to David's governmental kingdom being reestablished is also concentrating on the restoration of the passionate and radical worship of David's kingdom. This is why God chose to revive David's kingdom and not another. David ultimately ruled his kingdom through intercessory worship. This new worship order, with musicians and prophetic singers ministering to the Lord day and night, is a reflection of the heavenly scene (Rev. 4–5). I also believe that this concept of wholehearted worship partnered with intimate and declarative prayer is embedded in God's heart. It reflects His desire for relationship and partnership with sons and daughters. Emerging from the text is a clarion call to return to passionate intercessory worship before the throne of God.

Even the Moravians understood this principle and established a 100-year worship infused prayer watch that turned the world upside down. The resulting commission of thousands of missionaries has changed the face of Christianity and the worldwide mission movement. The Moravians also embodied Luke 10:27 and lived and ministered out of

this overflow of relationship with God. They, like David, allowed the primary thing to direct their call and purpose as followers of Jesus.

Theologically speaking, the Tabernacle of David represents the new covenant of grace and faith. In the New Covenant we are able to enter into the promise of enjoyable prayer that Isaiah promised the church (Isa. 56:7). Isaiah was alluding to a new paradigm of prayer characterized by joy. King David thoroughly understood this truth in his OT context and introduced worship and prayer that was indeed enjoyable, full of joy, and led by the Holy Spirit. David's new model was also sustainable, allowing him to continually commune with the living God. David introduced declarative and faith inducing prayer and worship that operated out of his close intimate relationship with God. David promoted a NT wineskin for intercessory worship in which sons and daughters begin to release heaven on earth through partnership with God. This model for intercessory worship is ultra-relevant today as it is a true reflection of what is happening around the Throne in heaven.

Lastly, this project incorporates the scientific truths that worship and prayer have numerous neurophysiological benefits. Worship and prayer are not only effective tools for developing relationship with God and releasing His purposes in the earth, but they also produce neurophysiological benefits for followers of Jesus. Brain scans of those engaged in prayer and worship consistently show outcomes of improved brain function and brain integration. Worship and prayer activities can lower stress, improve the immune system, lower blood pressure, and help to keep the heart healthy.

This project concentrates on the evaluation outcomes of those actively involved as participants in the Wholehearted School of Worship & Prayer. The school was designed

to replicate the concepts central to Davidic worship and prayer that are outlined throughout Scripture. In doing so, participants have been given an opportunity embark on a journey to engage their whole self with the living God through worship and prayer. The goal was to determine if and how worship-based prayer can positively affect individual and corporate prayer. With this in mind, my team and I led this six-week, 12-hour intercessory worship school.

### **Methodology**

The research methodology selected for the final project was qualitative in nature with a phenomenological approach of inquiry via pre/post surveys, written journal questions with one-on-one follow up interviews, and a focus group. These three methods of data collection were used as a way of assuring the validity of the research. This “concept of triangulation is borrowed from navigational and land surveying techniques that determine a single point in space with the convergence of measurements taken from two other distinct points.”<sup>1</sup> The different methods of data collection were carefully selected to allow for a holistic exploration of the core principles stated in the hypothesis.

The qualitative research approach was selected to effectively explore the issue of prayerlessness and lack of engagement in prayer by studying a group of people and their experience with prayer and offering a solution. As Creswell suggests, we conducted qualitative research since these “variables cannot be easily measured,” and “because we want[ed] to empower individuals to share their stories, hear their voices, and minimize

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<sup>1</sup> Paulette Rothbauer, “Triangulation,” in Lisa M. Given, ed., *The SAGE Encyclopedia of Qualitative Research Methods* (Los Angeles, CA: SAGE Publications, 2008), 892.

the power relationships that often exist between a researcher and the participants in a study.”<sup>2</sup>

The surveys used closed questions (except for the journaling portion of the post test) that sought to measure variances in affect from pre to post-project implementation. There were three open-ended journal questions that were used for personal testimonies designed to lead to possible follow up interview opportunities. These personal questions were not used to measure pre/post variances but rather to shed light on the reasoning for some of the closed-ended responses.<sup>3</sup> The pre survey (see Appendix A) was distributed by one of my context associates on the first evening of the Wholehearted School as participants entered the workshop space. There was a simple project explanation printed and stapled to the front of each pre-project survey. The project overview and details including the consent form were also presented during the opening session announcements. The post-project (see Appendix B) survey eliminated most of the demographic questions. The post survey was presented at the beginning of the final session with instructions to complete at the end of the session. We were pleased with the level of final survey participation and only had to follow up with seven participants who either were not present for the final session (they watched the missed session on-line) or wanted more time to complete their thoughts at home before returning the following week.

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<sup>2</sup> John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4<sup>th</sup> ed. (University of Nebraska, Lincoln: SAGE Publications, 2013), 48.

<sup>3</sup> Cf. John W. Creswell, *Educational Research: Planning, Conducting and Evaluating Quantitative and Qualitative Research*, 4<sup>th</sup> ed. (Upper Saddle River, NJ: Pearson/Merrill Prentice Hall, 2012), 220.

The survey was comprised of two different parts. The first part was composed of six questions related to demographics, description of individual relationship with God, and familiarity with the intercessory worship model and EHOP. The second section comprised of twelve closed-ended questions, asked participants to rate their experiences with prayer, experiences with intercessory worship, connection to God and others, and their ability to hear God's voice (via an inner sense, a still small voice, a prophetic picture, a dream, a feeling, etc.) on a scale of one to ten. It included questions pertaining to their desire to pursue God, their level of engagement in prayer and worship, and their ability to pray for various allotments of time. The follow-up questions in the post-project survey explored the nature of their experiences during the six-week school.

The intent was to capture evidence of prayer life growth produced through activation in intercessory worship concepts. Each participant was given the opportunity to share feedback beyond the initial survey questions in the post-project questionnaire. Most participants used this opportunity to share personal testimonies and experiences. A sample group of six individuals who attended the school were then interviewed further. Two of those interviewed were not in the original pre/post survey group. Another group was invited to take part in an hour-long discussion group with a moderator using questions and talking points specific to the confines of the school experience. All personal testimonies, interviews, and discussions were non-invasive. Permission to record was requested and secured in all cases. Simple paper surveys were used to collect pre and post data. One-on-one interviews and the group discussion were recorded using iPhone voice memos and then were transcribed via rev.com.



The Wholehearted School was free to attend and made available to participants from a variety of backgrounds, ages, and both genders. Essentially anyone with a desire to grow in worship and prayer was welcome to attend the school. Wholehearted was promoted at EHOP on Tuesday nights during the announcement time and a through a flyer, at Petra Church on a Sunday morning in the video announcements, in Petra's e-bulletin announcements, through an event on our EHOP Facebook page, and via a promoted Facebook ad designed to reach our local area. Appendix C contains the flyers and each promo piece used for advertising Wholehearted. Since EHOP is a regional ministry we were excited to see participants from a variety of local churches in attendance. Even so, the majority of participants were Petra and EHOP attenders.

The Wholehearted team was composed of many of our EHOP volunteer staff, worship teams, worship leaders, prayer leaders, hospitality team, and five teachers including myself. A few of these volunteer team members also participated in the school. Each week we spent a total of two hours together in the Oasis of Petra's Student Life center that we regularly use as our prayer room for EHOP equipping nights. The teaching time included approximately sixty minutes of teaching concepts of intercessory worship. The following time involved live musical worship and prayer as modeled for the group to take part in. Each of these activation sessions explored the topics taught in the previous teaching time. Prior to the start of Wholehearted, participants completed the preliminary survey related to intercessory worship to assess the starting point. At the completion of the school, participants again completed the same survey to determine outcomes. The week after the school was completed, the one-on-one interviews and group discussion were conducted.

A six-week school was selected as the method to introduce the Davidic intercessory worship concepts since we were seeking to determine if there would be change or growth in the prayer lives of the participants over time. A singular weekend workshop, sermon series, or Bible study would not suffice as a means to produce this kind of change. One of the ways in which our team attempted to affect change through the school was through an activation of the principles taught in the first half of each of the sessions. The activation portion of the school was vital in order to evaluate growth in their ability to pray for 15–30 minutes or 30–60 minutes and also to determine if individuals felt more connected to God and others while engaged in intercessory worship. Since we also sought to evaluate participants' ability to hear God's voice (via an inner sense, a still small voice, a prophetic picture, a dream, a feeling, etc.), it was crucial to cultivate a safe environment where individuals would have opportunity for such experiences and also to allow time for this to occur as they went about their lives over time. The six weeks made room for individuals to engage with God through worship and prayer for at least forty-five minutes weekly. This became a starting point for participants to experience God throughout their week as they became increasingly aware of what was possible through the teachings and activations.

## **Implementation**

### *Participant Overview*

The school and the official data-gathering period of the project commenced on Tuesday, September 22, 2020. The school ran for six consecutive weeks ending on

Tuesday, October 27, 2020. The follow-up interviews and discussion group occurred the following two Saturdays.

There were more than one hundred participants in the school with sixty-eight individuals who attended at least three of the six weekly sessions in-person. Each of the six sessions was live-streamed on Facebook via our EHOP Facebook group for those who were unable to attend in-person for various reasons. Due to the nature of the school and the activation portion of the workshops, we decided it would be most relevant to the project to evaluate the outcomes of those who attended in-person only. Of the sixty-eight in-person participants who participated in at least three or more sessions, there were a total of forty-eight project participants. I was able to secure forty-six participant pre/post project surveys. This is a 68% survey participation rate among those who met the minimum attendance requirement. Each of the forty-six survey participants was invited to respond to three open-ended journal questions at the completion of the school. These open-ended journal questions served as a means to gather personal testimonies related to their experiences during the school. Based on the personal testimonies shared, I followed up with six one-on-one personal interviews and hosted a group discussion with a total of three participants. There were two additional female participants (both filled out a pre survey but not a post) that were interviewed but were not included in the original pre/post survey group.

The participants were categorized by age and gender. While physical age and gender are not necessarily a determinant for spiritual experience, it is important to see if the thesis is valid in some measure for all age and gender groups. In order to determine cross-age and cross-gender validity we needed to ensure a sample of participants came

from all age and gender groups and that participants in each of those groups reported some degree of positive experience during the school. Figure 1 below denotes the percent of male and female participants while Figure 2 outlines the overall age and gender of those surveyed. Of the forty-eight participants, 65% were female and 35% male. There was a greater participation of females than males, although there were additional males present throughout the duration of the school that did not complete the surveys.

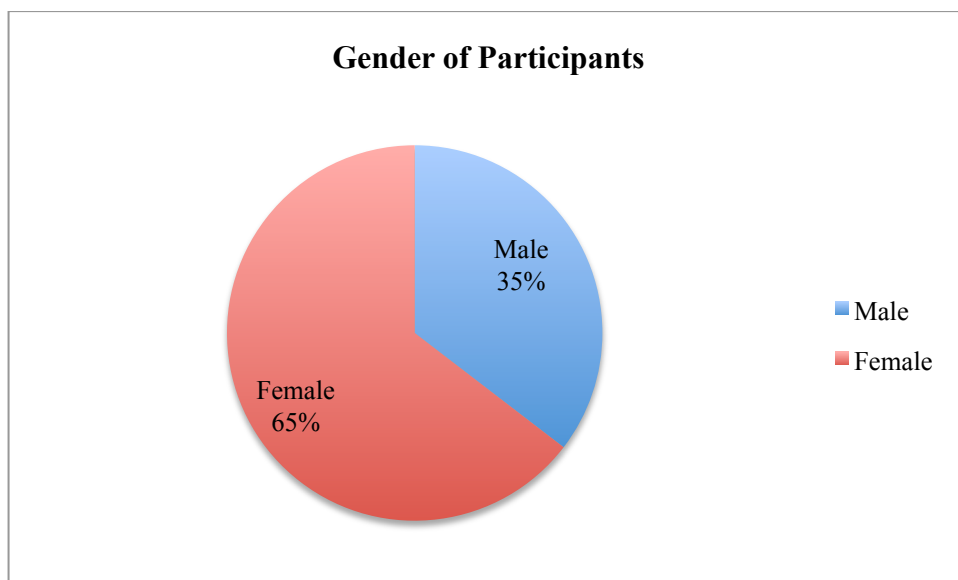


Figure 1. Gender of Participants

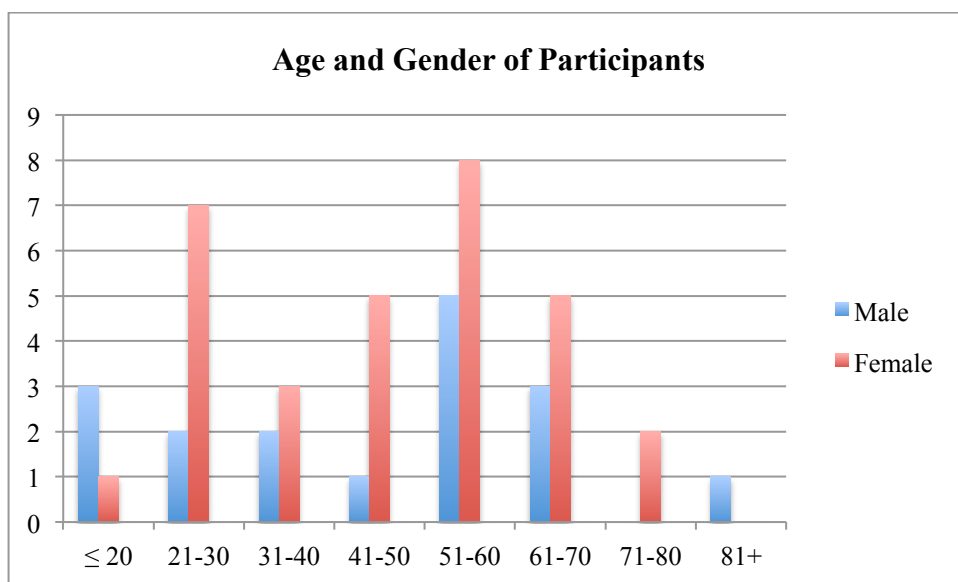


Figure 2. Age and Gender of Participants

Figure 3 reflects the percentage of participants by age. The greatest portion of the respondents (27%) fell into the fifty-one to sixty year-old age range with the twenty-one to thirty (19%) and sixty-one to seventy (17%) categories a close second and third. We even had an eighty-three year old man who attended every session of the school and began attending EHOP as a result of the school. There was a full range of ages represented and surveyed at the school.

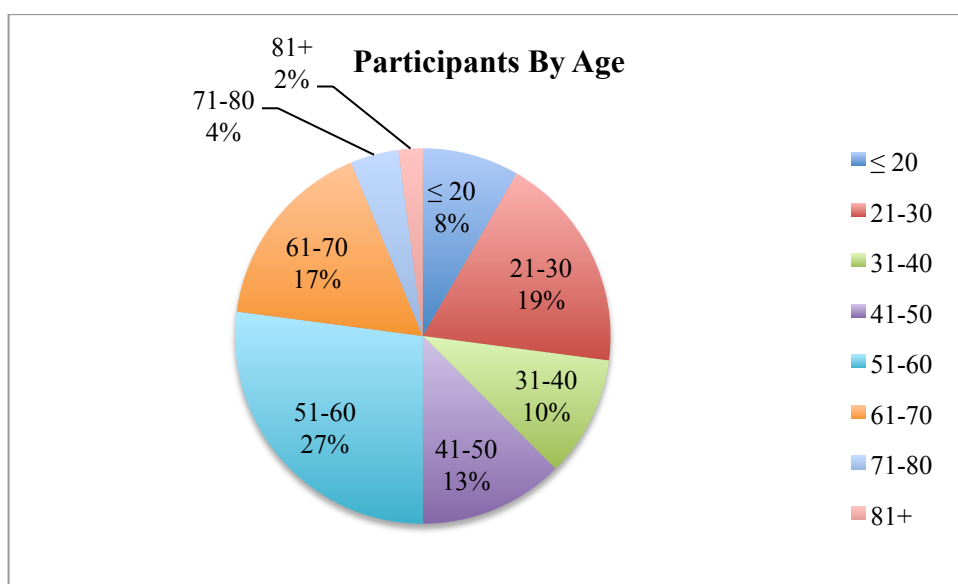


Figure 3. Participants by Age

Participants were then asked how long they have been a Christian and to describe their relationship with God. Most of the participants have been Christians for many years, with the majority reporting twenty years or more as a Christian. The largest percentage of participants report being a Christian for twenty-one to forty years and only 2% of those surveyed have been Christians for five years or less. Figure 4 shows these findings.

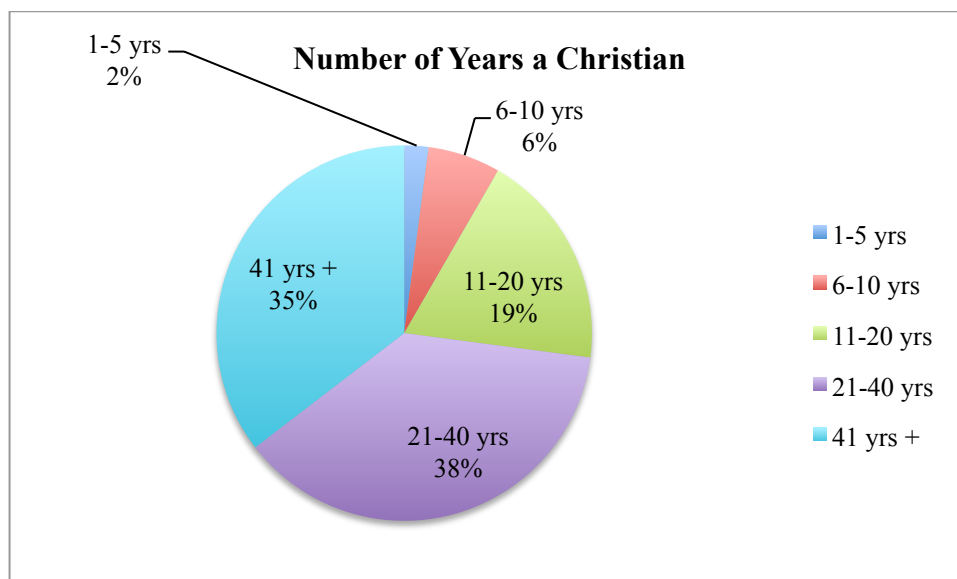


Figure 4. Number of Years a Christian

Meanwhile of those surveyed, 25% reported a somewhat close relationship to God while the remaining 75% reported experiencing a very close relationship with God (see figure 5). No one reported a relationship with God that was not very close.

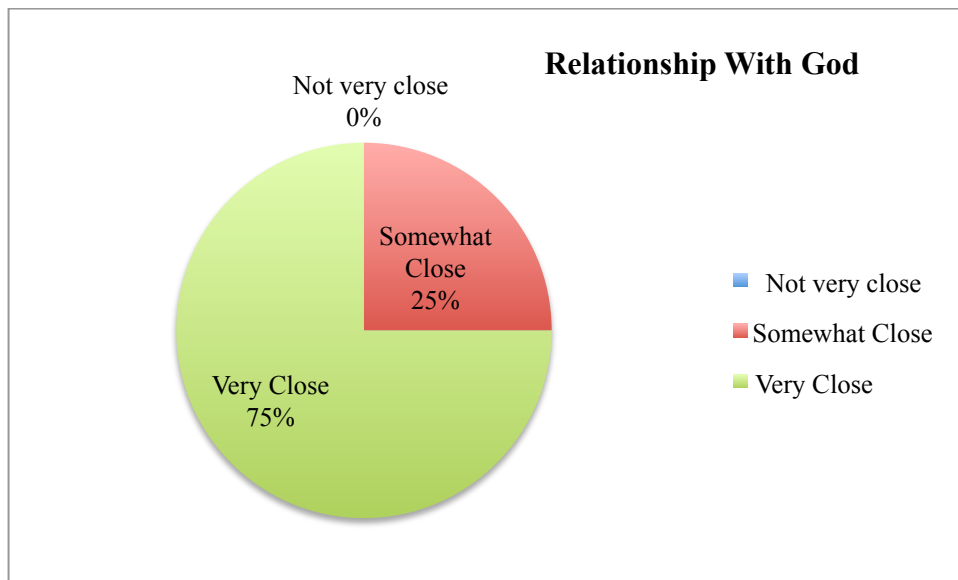


Figure 5. Description of Relationship With God

In the final two background questions participants were also asked to rate their familiarity with the intercessory worship model and how long they have attended Eastgate House of Prayer. These questions aided in determining the participants' level of familiarity with worship-based prayer and a provided a baseline for their level of experience within an intercessory worship environment. 52% of participants reported being very familiar with intercessory worship while a total of 23% were either unfamiliar or very unfamiliar. 15% considered themselves familiar with the model. Figure 6 shows these results.

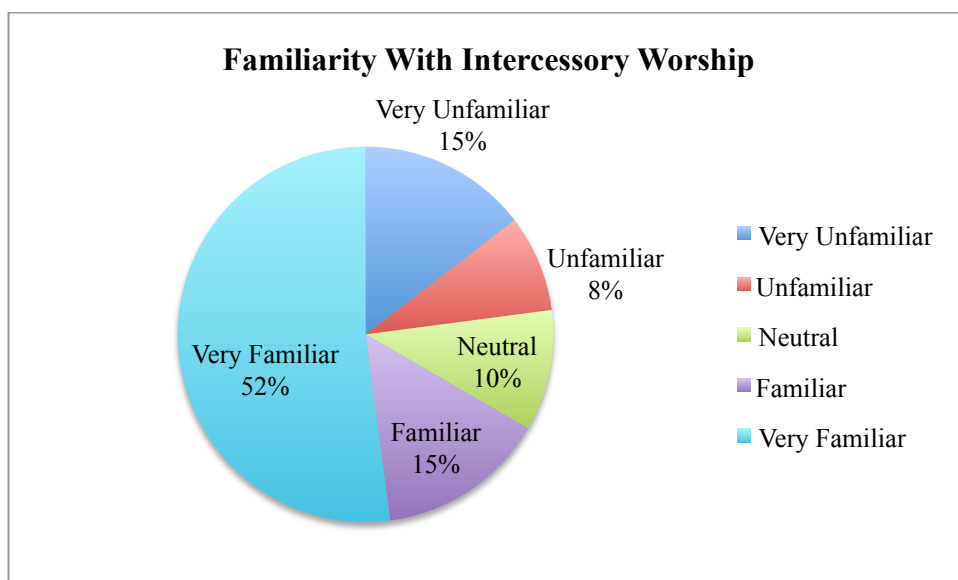


Figure 6. Familiarity With the Intercessory Worship Model

The length of time that participants have attended EHOP was rather evenly spread across the graph. 46% of individuals reported attending EHOP for four to nine years whereas a total of 35% have attended for less than a year. Of those attending less than a year, 16% indicated that this was their first time attending EHOP. Figure 7 shows these findings.

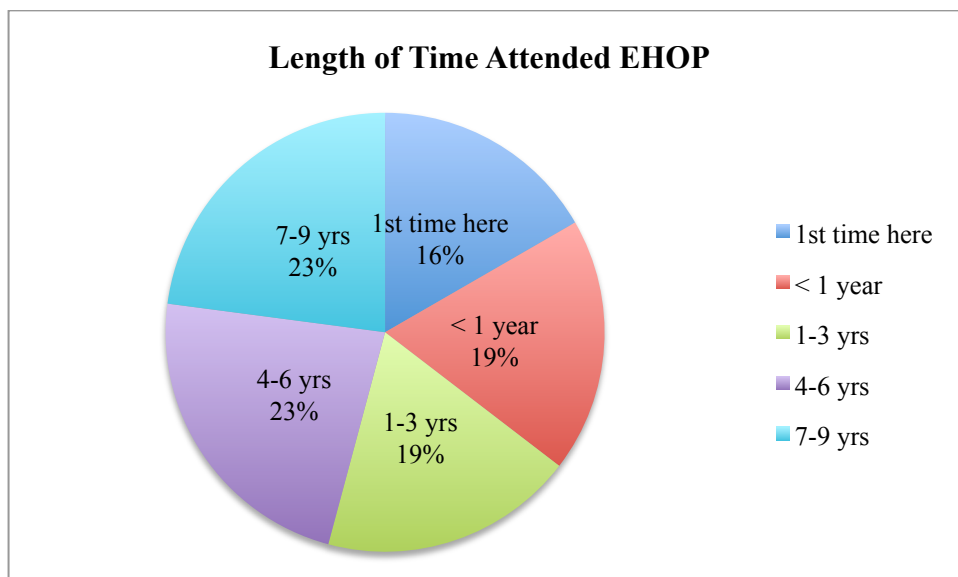


Figure 7. Length of Time Attended Eastgate House of Prayer



### *Wholehearted Session Format*

Each of the six sessions followed the following format:

- 7:00–7:10 - Opening Worship
- 7:10–7:15 - Welcome and introduction
- 7:15–8:15 - Teaching/Equipping
- 8:15–9:00 - Activation time, worship & intercession

### *Wholehearted Teachers and Sessions Overview*

There were a total of five Wholehearted teachers and six worship teams (varied each week). I specifically selected teachers whose area of expertise matched the given session topic. Each of the Wholehearted teachers also happens to be an EHOP worship leader, former HOP leader, or pastor. Each of these leaders has a teaching gift and is already in close relationship with our EHOP leadership team and community due to similar callings and a common vision for regional transformation.

Anthony Esh taught session one, *Davidic Worship*. Anthony has been contending for regional transformation through intercessory worship for over two decades. He served as worship pastor for more than fifteen years at a small church in Reading, PA and is currently a part of the worship teams at both EHOP and Reading House of Prayer. He also serves as a worship leader for Petra's Kingdom Kids on a Sunday morning. One thing that we love about Anthony is his great sense of humor and ability to practically model what it means to live wholehearted for Jesus. Anthony's passion for Jesus is downright contagious.

In the kickoff session, Anthony began with an overview of Davidic worship and prayer and reflected on what it looks like to become wholehearted in one's approach to God. The equipping time included teaching on the heart of worship, intimacy driven

worship and prayer, and a return to first love. He spent time answering the question, “What does it mean to pray and worship as a son or daughter (as much-loved children)?” This session focused on worship and prayer that moves from the place of God’s presence and examined the life of David as a practical example of how to live connected to God as the ultimate source. Anthony closed his teaching time with a prayer of impartation for a Davidic anointing for all those who were interested. This was met with much participation as almost everyone responded by standing and agreeing with outstretched arms and hands. After a bit there was a shift and Anthony and the worship team lead us into a time of reflection and listening before the Lord where we were invited to ask the Holy Spirit to lead us into wholeheartedness with God.

Once the window of reflection lifted, I began to prayer-lead and invite the group to personally express their desire for the Lord by worshiping the One seated on the Throne. I gave the group permission to close their eyes and forget about those sitting next to them. They were encouraged to worship Him, meditate on His goodness, and then listen to what He might say to them. It was a powerful and meaningful worship time with the Lord as our worship team was moving in and out of familiar choruses and spontaneous heartfelt worship. Many people were laying on the floor, kneeling, and responding by praying in their prayer languages. Others sat quietly with hands outstretched in a posture of receiving.

After a while, the worship team lead us in a chorus of spontaneous response in worship, “I didn’t know I was hungry, didn’t know I was thirsty, then I tasted your glory . . . didn’t know I was hungry, didn’t know I was thirsty, then I tasted your glory . . . and everything changed!” A few moments went by before another singer began to sing

the following response as we all joined in: “Your presence is so sweet, Your presence is so sweet. We drink it in. We drink it in till it fills us up, till we overflow. We drink You in till you fill us, till we overflow . . . God of more than enough! The God of abundance, we drink You in!” It was a sweet time of experiencing the tangible presence of the Lord in the room.

I then began to read and pray out of Psalm 63. After lingering here, I began to release the hunger of God and the manifest presence of God in our families and region. Without asking, there was a response of others coming to the mic to pray. One individual prayed articulately for the removing of all hindrances to intimacy. Soon there was another chorus that came in response to the prayers that were prayed. We closed the evening in this stream of declarative corporate worship that sealed our evening together. This was a powerful and effective start to the six-week school. It was a bonus to see intercessory worship modeled so effectively and naturally without having the full teaching yet. As I reflect, it seems the Holy Spirit is able to direct us when we posture ourselves in such a way for Him to move and speak through us.

I had the pleasure of teaching session two, which focused on the biblical concept of the restoration of the Tabernacle of David. I introduced the Acts 15 pericope and the context of the Amos 9 passage and then discussed David as the great reformer of his generation. David organized, activated, and released thirty-three years of continuous worship and prayer before God’s presence. This was how he ruled his kingdom. Here David placed the Ark of the Covenant in a tent and appointed two hundred eighty-eight prophetic singers and four thousand musicians to minister before the Lord, “to make petition, to give thanks and to praise the Lord” day and night (1 Chron. 15:1–17:27). I

drew the parallel between David and our modern-day intercessory worship movement, which is in the same spirit as David's Tabernacle. David knew the importance of gazing on God's beauty. His wisdom enabled him to establish a place of continual agreement and partnership with the will of God that brought reformation and renewal to the entire nation of Israel. I exhorted that we are called to do the same. The restoration of David's intercessory worship (David's Tent) is an invitation to every people group, culture, and nation to enter into the promise of His Presence. Salvation is here and all (Jew and Gentile) are now welcome to "taste and see that He is good" (Ps. 34:8). This restoration will be characterized by intimate, presence-based worship and intercession that grips the heart of God and moves Him to action.

In session two I also introduced the concept of enjoyable prayer that David so readily embraced and embodied. I recounted the many boring, uninspiring, and often poorly attended prayer meetings I had been a part of over the years. We discussed the new joy-filled paradigm of prayer that Isaiah 56:7 prophesied of. This is all a part of the new wineskin of prayer that David established in the Tabernacle of David. This sort of Throne Room worship as described in Revelation 4 and 5 is characterized by worship music flowing interactively with intercession. The previous week's session previewed this concept exceptionally well for us. In chapter 5 the harp speaks of the heavenly worship while the bowls speak of intercession and prayers that are rising like incense before His throne. When the harp (worship music) comes together with the bowl (intercession), a spiritual dynamic occurs that heightens our enjoyment of prayer. This is the secret to the 'enjoyable prayer' that Isaiah prophesied about. Throughout this teaching I shared a number of personal experiences and a dream that have marked me in the area

of worship and prayer. I also shared practically how our Tuesday morning prayer set flows with worship, prayer, and the prophetic. It was informative and helpful to share practically so that these ideas were more than just a concept, but approachable and doable.

In response to the teaching, I moved into the activation with the intent to release this same kind of enjoyable intercessory worship. I directed the group to worship and pray using Psalm 145 (a handout in their notes). This is a psalm of praise that David wrote, likely in the house of prayer. I provided context for the psalm and how it would have practically been used both in the house of prayer and possibly in a real-life moment, like when David was going into battle. I explained how these psalms were used as a worship declaration and how we can use them as well. We declare these truths in order to see His kingdom come on earth as it is in heaven, but we do this from a place of joy where we touch the Father's heart and where we experience His presence.

I divided the psalm into three parts and asked three volunteers ahead of time to be willing to read and pray into a portion of Psalm 145. Our specific prayer focus was to pray for God to break into our region, the nation, and the church. The three volunteers and then anyone else who wanted to pray, were to intercede using Psalm 145 as the launch pad to do this. This enabled us to model biblical intercessory worship. It was an informative time where the participants were not spectators, and the band was not entertaining, but we all together were a community seeking the Lord. We began by actively looking for Him seated on His throne and began to lift up high worship to Him as our Lord, savior, king, and worthy One. After a moment we began to hone in on our prayer targets using the three portions of Psalm 145.

There were a few moments where we took time to lead and teach the group through the pieces of harp and bowl, explaining what was happening as we went. I asked Crystal, our worship leader, to describe her thought process as she began to sing out a chorus and lead the team in response to a prayer and declaration coming from the mic. As the volunteer prayer leaders prayed out, others responded through worship, coming to the mic to pray; one even came and sang a new song antiphonally. We discussed how phrases of the psalm could become declarations that we then prayed over our families, churches, region, etc. The activation was interspersed with known songs and spontaneous choruses that came forth throughout the allotted time. It was a powerful and effective night of high worship and agreement through prayer with many responding by lying on the floor, jumping, dancing, or singing to the Lord throughout the room. Although we released people to leave for the evening, the intercessory worship continued to flow for almost an extra half hour as the presence of God was strongly filling our space. Many lingered well beyond our normal closing time.

Session three, *Prophetic Worship and Prayer*, was led by Kristina Flewelling who is one of our key worship leaders and is our worship teams coordinator at EHOP. She has been serving as part of the EHOP leadership team since 2012 and is a gifted communicator, teacher, and administrator. She also happens to be one my project context associates. Kris carries a powerful breaker anointing.<sup>4</sup> She is passionate to see Jesus

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<sup>4</sup> Cf. Mic. 2:13: "The one who breaks open will come before them; they will break out, pass through the gate and go out by it; their king will pass before them, with their Lord at their head." A breaker anointing refers to the anointing or ministry of the Holy Spirit resting on a person to breakthrough obstacles and hindrances to the furtherance of the Gospel. It shakes spiritual shackles loose that hold individuals and the church back from coming into their destiny and inheritance. Jesus promises "the Kingdom suffers violence and the violent take it by force" (Matt. 11:11–12).

receive His full inheritance and to see a fully equipped Church take her rightful place declaring Kingdom realities into place. Kristina attended the Vineyard School of Worship in CA in 1999 and has served in a variety of churches and ministries, as a worship leader and team member, for over 20 years. Kristina and her husband Brian also served as missionaries for four years with Eagles' Wings Ministry in Clarence, NY, before returning to PA to minister at Petra Church in 2010. She is also a mom to three very special little people.

In this session Kris began by providing an overview of intercessory worship and gave real-life advice for engaging the harp and bowl model. She spoke with authority and asserted that everyone is invited to engage in intercessory worship as represented in Acts 2:17–18. She further defined prophetic worship and denoted that this kind of worship is Spirit born, Spirit led, and is all-inclusive. One of her highlights emphasized the reality that prophetic worship points people to the Father while giving Him ultimate worth. She defined this kind of worship as, “the reach in your heart towards the Lord that reveals His nature, His character, and His ways.” She discussed worship routines and traditions that are not necessarily biblical but inform our worship experience. She suggested instead that we were created to be producers of worship where we (the created) give the Uncreated One worth, value, and the honor due His name. Worship must always have the priority of giving worth to the Lord, allowing Him to point us towards what He wants to reveal in that moment. In this sense this is what prophetic worship is. In her teaching there was an emphasis on God raising up worshippers (singers, musicians, and His bride) who know the heart of the Father and who can display the heart of the Father through song,

declaration, creative arts, etc. Every time we gather becomes an opportunity for a divine encounter with God.

The activation time that followed provided ample opportunity for individuals to worship and meditate on the truths of who God is. There was a time of response where many individuals came to the mic and prayed, shared testimonies, and again the worship team modeled prophetic worship and prayer that we were able to engage in. There were two antiphonal prophetic songs that were released off of the prayers of participants that came to the mic to pray. This session effectively taught and equipped the entire group to operate in an intercessory worship mode.

Brian Flewelling who currently serves as the Equipping Pastor at Petra Church led session four, *Embracing Creativity and Spontaneity*. Brian also serves as a frequent drummer, teacher, and prayer leader at EHOP. Through a variety of different environments, such as Small Groups and Bible studies, Brian helps people in the church to connect relationally, grow spiritually, and volunteer. Before coming on staff at Petra in 2010, Brian and his wife Kristina served as missionaries for four years with Eagles' Wings Ministry in Clarence, NY. He has a BA in Biblical Studies and studied at Jerusalem University College in Israel for a semester. Brian has a gift for biblical insight and communicating the heart of God. His passion is to see every person reach their full potential through the Spirit of God and by connecting to spiritual community. One of the reasons Brian was asked to lead this session is due to his creative nature. He is also a gifted artist who enjoys acting, writing, poetry, and ink and pen drawing.

The focus of session four was on embracing creativity and spontaneity through prayer and worship. This is a characteristic of Davidic worship that is not often addressed



in the church and yet is reflective of the heart and nature of God. In his teaching Brian shared nine common creativity incubators and five spiritual truths that can guide us. For example, he emphasized that: adoration and contemplation are the sources of creativity; true artistry is never about the artist but about the truth they are observing and expressing; we are expressers of the Spirit; and, creativity is the freedom to follow the Holy Spirit wherever he goes.

Through this teaching Brian addressed the unfortunate reality that our culture has robbed us of the freedom to simply “waste time with our Father.” Too often our identity and worth are wrapped up in what we do. Our Lancaster County culture especially does not appreciate this concept. But the Psalmist knew and experienced this enough to write about it in Psalm 26:4: “One thing I ask of the Lord . . . to gaze upon the beauty of the Lord.” Another point that we reflected on was the concept of spending time in the learning zone—at the edge of one’s limits. This is where the fruit of creativity lies. While both the panic zone and the learning zone can involve challenges, the panic zone is the place where we get lost, are overwhelmed, and are unable to learn. In this place we lose heart and end up using all of our energy to manage and control our anxiety and stress resulting in very little energy for learning. The comfort zone provides a safe place to reflect but in itself produces little growth. As we begin to spend time in the learning zone, where it is often uncomfortable and requires focused attention, we are stretched in meaningful ways that produce growth.

There was much revelation and freedom released this evening as Brian walked through four points related to how creativity requires freedom: freedom to fail, freedom to waste time, freedom to do something just because you enjoy it, and freedom to be

boring. As we establish healthy church community, we become a safe place that celebrates courage and risk, honors virtue, and to rewards kingdom experimentation. Meanwhile, we learn to rest from our self-sufficiency and we learn to be children and enjoy the wonder in the world around us.

As he drew the teaching to a close, Brian invited the worship team to lead us through a meditation activity. The activation began with the group taking three questions into the presence of the Lord. He explained that we were making room for dialogue with the Holy Spirit as we moved through the three questions. Following is a summary of the three questions Brian highlighted and led the group through: (1) Is there an area of my life or leadership that You'd like to move over into the holy (an area that the Holy Spirit is highlighting)?; (2) Is the Father putting a place of curiosity and exploration right in front of you? What is your heart thirsty to figure out or try without fear?; (3) Is there a problem you're facing that you want to invite the creativity of the Father to shine His light on?

Finally, we made space for individuals to respond and receive healing and freedom from fear, rejection, and lack of significance through an open prayer ministry time. Some also received prayer of impartation for creativity. Participants were invited to come forward and form a line. Brian, I, and our ministry team spent the final forty minutes or so ministering to and laying hands on each of the seventy plus people who responded to the invitation. We also opened up the mic for words of knowledge, prophetic words, and invited the worship team to sing prophetically as led by the Holy Spirit. During this time some received freedom through prophetic ministry and healing. Some were overwhelmed by the Spirit and ended up lying on the floor, while others were

weeping and filled with the Holy Spirit. As the team continued to minister, Brian prayed and released a powerful prophetic blessing of creativity and freedom under the anointing of the Spirit. The resulting impartation was apostolic and deeply moving.

The final piece of the activation was to have the entire group turn around and begin to declare and release intercession toward our region and communities. It was another powerful breakthrough moment where individual voices were activated in agreement with heaven. Many used their prayer language and declared a great shifting over our families, business, cities and communities. In a sense the entire group was commissioned into purpose and freedom. Afterwards we received quite a bit of positive feedback. Many received revelation of the Father's love and were released from painful experiences and to be present with the Father.

Session five, *Developing Passion For God*, was led by Luke Weaver. Luke and Julie weaver are the founders and directors of the newly established YWAM Lancaster. Prior to coming into their new role, Luke was the Director of Gateway House of Prayer in Ephrata, PA. Raised in Lancaster County, Luke has a heart to see this region transformed by the presence and power of God and a desire to disciple, equip, and raise up world changers to reach people with the Gospel of Jesus. He served on staff at a YWAM base in Colorado and Solid Rock Foundation Ministries where God began developing in him a passion for missions and discipleship, as he extensively traveled the nations, leading teams in outreach and worship. In 2009, Luke and his family moved back to Lancaster County knowing they were called to receive training to build a House of Prayer. He is a licensed minister through HarvestNET International. Luke directs YWAM, with increased zeal to see the Lord unite the Body of Christ in Lancaster County and the

surrounding regions. He and his wife, Julie, desire to build communities around worship, prayer, discipleship, and missions, believing that God will bring His kingdom on earth as it is in heaven.

In this session, Luke shared practical insights related to ministering to God and embracing His Presence. As he maneuvered through his session, he integrated application exercises throughout. He began by expounding on the truth that the revelation and knowledge of God are what produce love for God (Eph. 1:17–19). All passion for relationship starts with and is sustained in the revelation of God. Therefore, knowing Him is essential to loving Him. Likewise, the key to a continued connection with the Living God is in our level of fresh experience and revelation of God. We need to continue to behold God and know Him as our Bread of Life; not old moldy bread, but fresh bread. It is no longer about what we did know about Him or what we did experience a year ago, or ten years ago. There is a dynamic that occurs when we catch a fresh glimpse of Him; it moves us toward a fresh encounter and worship response where love is exchanged in that moment.

After this first point was thoroughly pushed out, Luke paused for us to engage in an exercise. He asked the group to close their eyes as he read through the following passages that specifically depict the character and nature of God. We were invited to meditate on the words and images of Colossians 1:15–20, Revelation 1:10–18, 4, 5, and 19:11–16. He asked the Holy Spirit to give us fresh eyes and fresh revelation of Himself.

From here he moved into a discourse on 1 John 4:7–11 and God as the beginning and the end; the Creator. God is and has always been the initiator in passionate pursuit of us. Passion for God starts in the revelation of His love and desire for us first. We are

unable to give something we ourselves have not received. The second exercise directed us to partner up with another person. We were to ask God to show us His love for our partner and write it down. Once our partner shared with us, we were to receive and declare the love of God over ourselves. We were to believe this in our hearts and confess it with our mouths. This produces fresh freedom.

The following point from 2 Corinthians 3:7–18 linked the connection of beholding God to our capacity to grow and become like Him. What we give our time to and what we prioritize and focus on will begin to manifest in our lives. When we have the perspective of God from the Throne of God, we can carry the word of God and release the Kingdom of God. We were designed to be an integral part of what God wants to do in the earth and there is an opportunity for us to step into this partnership with Him. Many desire this partnership, but so few will take the time to seek Him out and join themselves to Him as a true partner (cf. Ps. 27:4, 8; Ps. 132). Distractions, even good ones at times, often lead us away from growing in the knowledge of God.

To demonstrate his point, Luke selected two volunteers. One represented God, and the other blindfolded person represented the rest of mankind. The second person began by fixing her eyes on God and then even though she was blindfolded she was able to walk toward Him and easily find him. The second time, she was blindfolded and then directed to spin around ten times with her forehead on a baseball bat. Then she was to run to find God. The second time did not go so well, and she found herself sitting on the floor. This represented the times our focus is not on Him and we are caught up in the swirl of the world.

The final points were addressed quickly as we began to run out of time. He discussed the Scriptures as a means to encounter Jesus. In order to stay in a place of connectivity to the Father we need to spend time with Him in the Word and in His presence. In this place Jesus invites us into the work of the Father. In closing he shared some person experiences from the night watch at Gateway and also his personal relationships. If we are to grow in relationship with God, we must maintain intentional time with Him. Our schedules reveal our priorities. He suggested some helpful ways to address this including meeting with God in a place that eliminates distraction, encourages connection, and builds history. Additionally, we need to cultivate this space with Him. Relationship with Him, like our other human relationships, requires regular disciplines and also time to explore and discover new things together.

Luke did a good job of integrating hands on experiences throughout his teaching. The application time that involved seeking the Lord for one another was especially meaningful, as, indicated by the buzz of activity and even some tears flowing across the room. I spoke with one person afterwards who testified to being able to receive more fully what God was saying to her through her partner. She received a breakthrough in understanding her identity as a daughter of God. We closed the evening with a short time of worship and prayer to seal the work the Lord was so evidently doing.

In the final session I taught on *Releasing God's Power Through Worship and Prayer*. During this session I presented a quick review of the main points of the previous five sessions and then shared and expounded on the four promises embedded within the restoration of David's Tabernacle: an accelerated harvest, revival, a mission movement, and city transformation. In chapter nine verse thirteen Amos points to an accelerated

harvest where he uses an agricultural metaphor to help us see the supernatural nature of the coming harvest of souls. Here the crop cycle is happening at such an accelerated rate that the treader (harvester) overtakes the planter; then the reaper overtakes the plowman. This is what is currently happening in China and Iran.

The teaching reflected on how the restoration of the Tabernacle of David will unleash the greatest missions movement the world has ever seen. I noted that more than half of all Christian adherents in the whole history of the church have been alive in the last one hundred years; a decisive indicator of acceleration. Historically speaking, missionary movements are the overflow of revival and mission movements are the overflow of prayer. This was supported by recalling the 100-year Moravian prayer meeting. Amos predicts an end time revival beyond what we can imagine: “New wine will drip from the mountains and flow from all the hills” (9:13). This new wine is a representation of the moving of the Holy Spirit.

The teaching reminded people that prayer plows the ground for revival, while revival prepares the way for harvest. The Church is about to rise up in power and anointing in power, love, wisdom and creativity to reclaim all that has been lost. We cannot and will not fulfill our divine mandate to disciple nations unless God pours out His Spirit again!

Finally, I concluded this section by looking at Amos 9:14, where we see a glimpse of city transformation: “and I will bring my people Israel back from exile. They will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and eat their fruit.” Revival heals, restores, and prepares us to be co-laborers in His plan to rebuild the ruined cities of the earth. There are cities, regions

and nations that have lived under the tyranny of Satan's dominion for too long; for generations. We are about to see entire cities transformed, which will release its citizens to live in freedom, hope and prosperity.

In the next section I discussed building altars and our call as Eastgate House of Prayer to do the same (cf. Gen. 12:7–8; Gen. 13:8; and Lev. 6:12). We do not have altars in the same sense as Abraham because Jesus offered Himself once and for all as the supreme sacrifice to take away the sins of the world. Our altars are now spiritual altars. We are building a throne, or an altar, for our First Love with our praises (see Ps. 22:3). In this moment I made the announcement that EHOP would be branching out beyond the four walls of Petra Church and establishing a truly regional house of prayer and apostolic center for equipping and ministry. In a very real sense we will be establishing an altar of unending intercessory worship to God in our region in order to see the four promises of the restoration of the tabernacle of David become a reality. This announcement was met first with silence, then with cheers of excitement and agreement, with many sharing their affirmation afterwards.

Next, I introduced the concept of throne room worship as the intense worship and hunger for God and His presence that places a demand on heaven. This demand causes heaven to respond and release the good gifts that He has promised to His children: miracles, genuine salvations, healings, open visions, dreams, and encounters all become commonplace. Worship creates a heavenly climate for the fulfillment of the Great Commission. We discussed costly worship and offering fragrant offerings to the Lord (see John 12:1–8; Matt. 26:6–13; and Mark 14:3–9). We may struggle with excess, but Jesus sure did not. He loved what Mary did for Him even when His disciples thought it



was excessive or wasteful. There was and still is a battle over the sacrifice of praise. But out of this place of overflow and excess we are transformed.

In closing my teaching I moved through the section from Matthew 6:5:14 where Jesus taught us to pray with the awe and intimacy of much-loved children and the boldness and passion of confident warriors. Both are vital components of a healthy prayer life. So, when we pray, we start by approaching God (“Our Father”) as much-loved sons and daughters who are adopted and not as orphans who strive, perform, and compete for a limited supply of love. Here I shared the figure expressing the two different ways of praying from Steve Backlund’s book, *You’re Crazy If You Don’t Talk to Yourself!* Secondly, we pray as we exult and worship Him (“Hallowed be Your name.”). Worship is more than a starting point; it is the atmosphere of prayer. Prayer and worship belong together. Thirdly, we pray as a declaration, (“Your Kingdom come. Your will be done, On Earth as it is in heaven”). We are expectant and confident—standing under His authority since He has “All authority” (Matt. 28:18), both “in the heavens and on the earth.” That means the devil has none! Next, I taught that we pray from a place of complete trust (“Give us this day our daily bread.”) as forgiven forgivers (“Forgive us—as we forgive others!”). And lastly, we pray as confident ones (“Do not lead us into temptation. . . . Lead us! For Yours is the Kingdom, power, and glory!”) who know He will lead us triumphantly against every scheme of the enemy.

In the activation that followed, we initiated throne room, high worship and prayer by focusing on God’s worth. The group pressed into God’s presence using their prayer language and began to declare the worth of the Lord. From here the goal was to move through a progression of declarations (see handout with Session 6 notes in Appendix D)

beginning with declarations for our nation, declarations for the region, declarations for the church, and ending with declarations over ourselves. It was a powerful and effective time where many participants were activated to pray and make corporate declarations from the mic during each of the designated times. The worship team again modeled engaging intercessory worship with antiphonal and prophetic songs responding to the prayers prayed. There were two participants who came forward and released prophetic songs from the mic. There was also an anointing for me to pray and release a spirit of discernment over those in attendance. We closed the evening with a time of making declarations and praying over one another. It was exciting to see the entire group praying and declaring and was an excellent finale to the six-weeks of going deeper in wholehearted worship and prayer.

### **Summary of Learning**

#### *Overview*

For the purpose of recall, the thesis statement is: participants who are actively engaged in Davidic intercessory worship will report an increase in their ability to hear and respond to the voice of God, will find prayer more enjoyable, and will experience an increased capacity to pray consistently and for longer periods of time without boredom or distraction. The main issue addressed in this study was prayerlessness and the lack of active and healthy prayer lives amongst followers of Jesus. The four primary experiences identified were: (a) the experience of an increased focus and dedication to God while praying; (b) the experience of increased intimacy, passion, and desire for God; (c) the experience of hearing God's voice and or personal accounts of experiential knowledge of

God and His ways; and (d) the experience of boldness and confidence often expressed through action.

The data analysis and triangulation proved the thesis valid within the context of six-week, Wholehearted School of Worship and Prayer. Each of the above experiences occurred with varying levels of expression. The following section will take a look at the findings from the pre and post project survey and compare them with the individual testimonies of the open-ended journal questions and interviews. The group discussion testimonies and their comparisons will follow.

#### *Data Analysis: Surveys*

Upon completion of session six of the Wholehearted School, participants were given opportunity to complete the post project survey comprised of thirteen closed-ended questions and three narrative open-ended questions. Each of the closed-ended questions was rated on a scale of one to ten. See Appendix B for the post project survey. Of the forty-eight participants surveyed, Figure 8 represents their pre versus post project familiarity with intercessory worship pre versus post project. Participants showed an overall increase of 26% in their familiarity with intercessory worship. Most Wholehearted participants rated their desire to pursue God and spend time with Him high on both the pre and post survey. Figure 9 shows this 2% growth; meanwhile figure 10 expresses the 14% decrease in those reporting a dry and difficult prayer life. It is important to note that the majority of participants disagreed or strongly disagreed that they had a dry prayer life or found prayer difficult both in the pre and post survey. Even

so, the 14% decrease indicated that there was evidence of prayer life growth over the course of the six weeks.

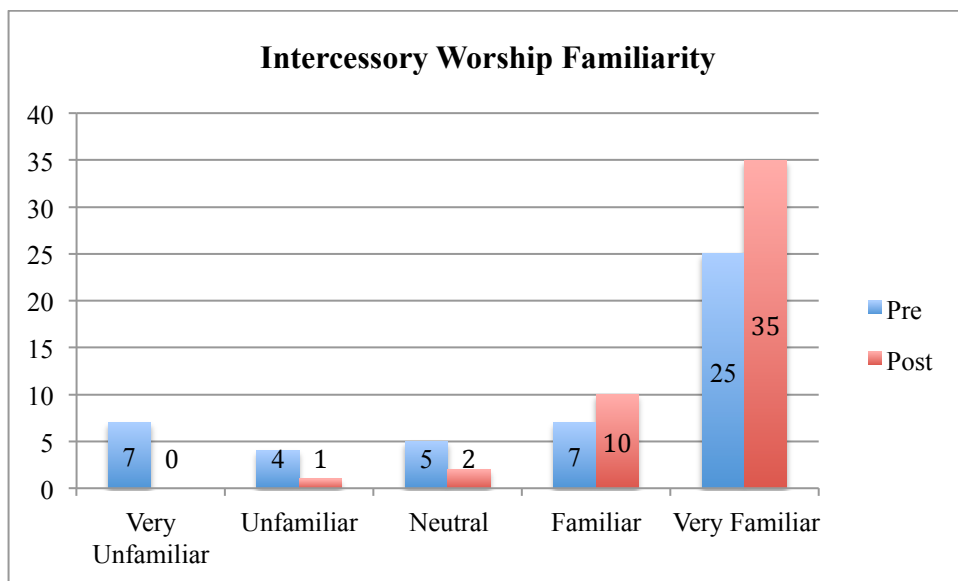


Figure 8. Comparison of Familiarity with Intercessory Worship

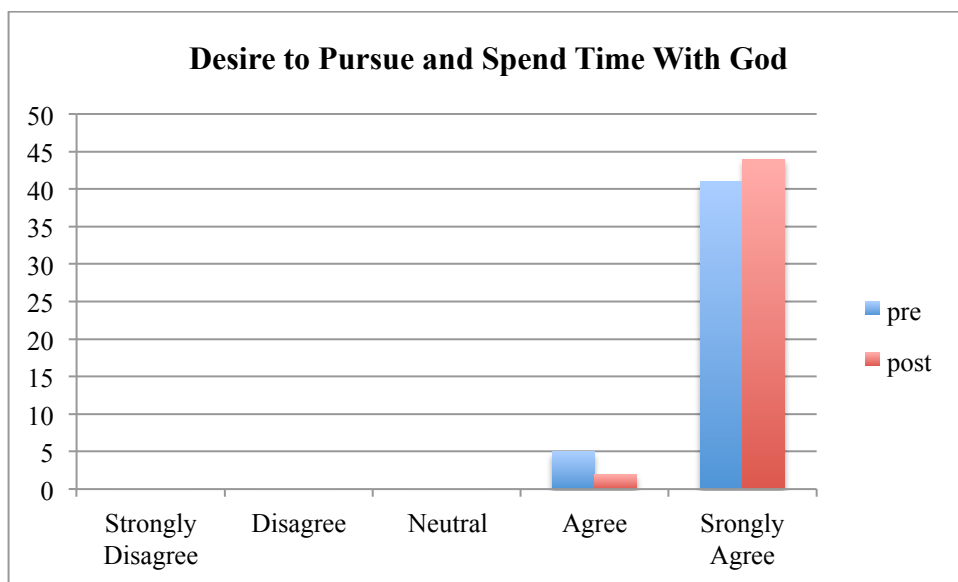


Figure 9. Comparison of Desire to Pursue and Spend Time With God

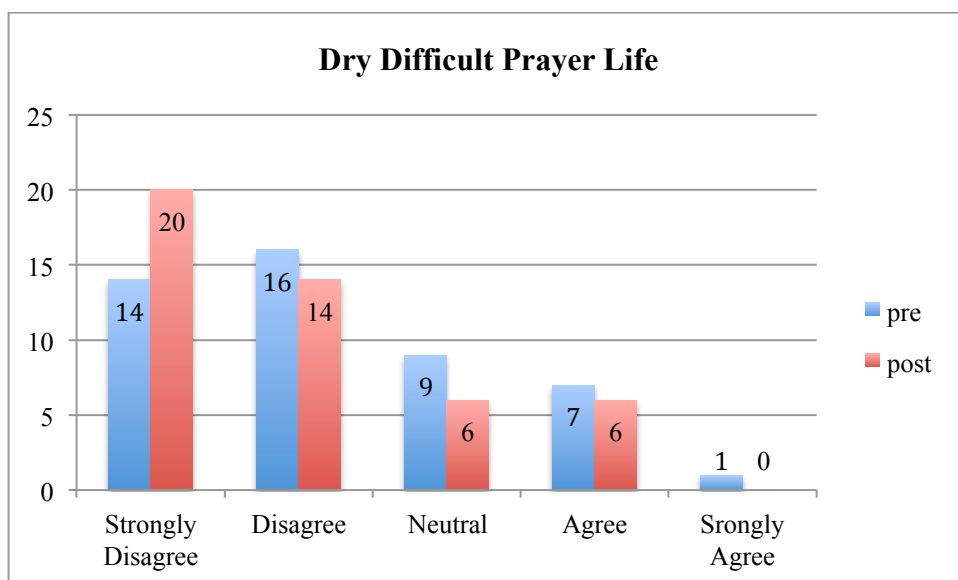


Figure 10. Comparison of Those Reporting a Dry and Difficult Prayer Life

Figure 11 below shows the pre and post comparison of those who feel distracted when engaged in prayer. This represents an overall decrease of 20% of those who reported feeling distracted. This reflects solid improvement in the participants' ability to focus and remain focused in prayer. The next question (Q5) asked participants to report whether or not they found the combination of musical worship and prayer to be an enjoyable experience. The group reported a 7% increase in their level of enjoyment from pre to post evaluation. At the beginning of the school, 83% of individuals already maintained a positive outlook on intercessory worship and indicated that they agreed or strongly agreed that worship-based prayer was an enjoyable experience. This number grew to 98% at the conclusion of the school. There was an increase of 4% of those who reported recently hearing the voice of God via an inner sense, a still small voice, a prophetic picture, a dream, or a feeling, etc. (see Q6). Figure 12 shows this data. Most participants reported hearing the voice of God pre project as well.

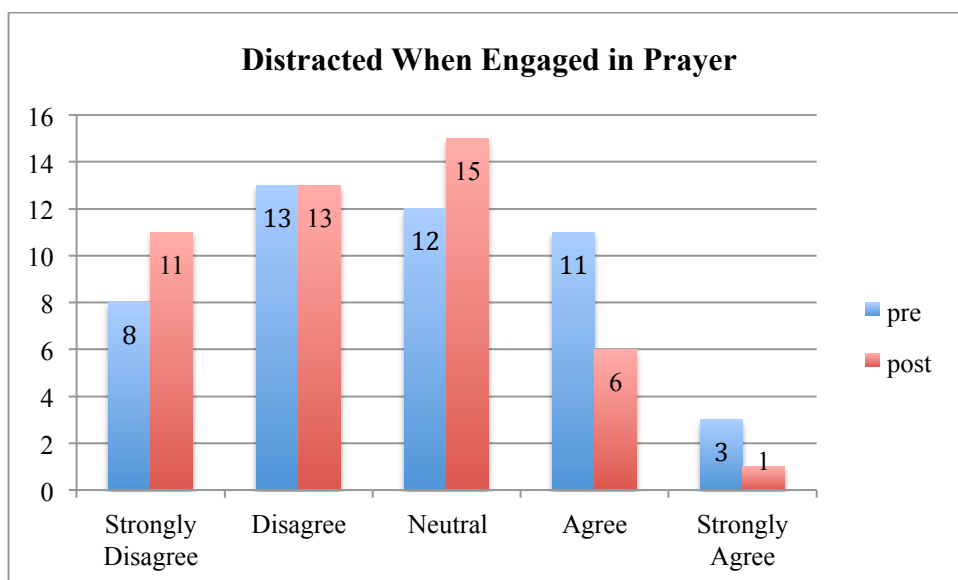


Figure 11. Comparison of Those Who Feel Distracted When Engaged in Prayer

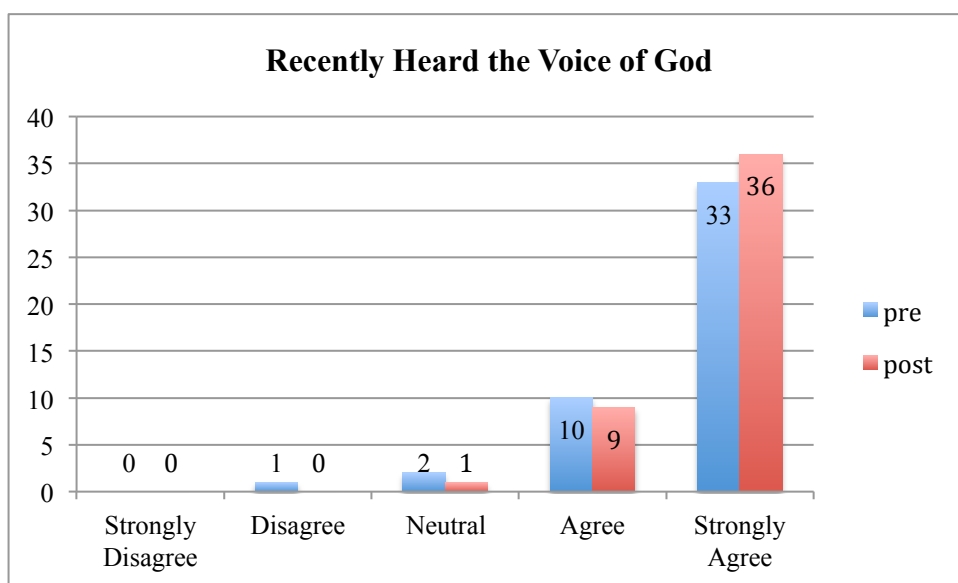


Figure 12. Comparison of Those Who Recently Heard the Voice of God

The next survey questions, Q7 and Q9, asked participants to report their ability to pray for fifteen to thirty consecutive minutes while engaged in intercessory worship. There was a 6% increase in their ability to stay engaged in prayer for fifteen to thirty minutes at a time, and a 13% increased engagement in prayer for thirty to sixty minutes.

Figure 13 reflects the growth of the latter. This was a surprising finding suggesting that it was easier for those who were already engaged in prayer to pray for longer periods of time once they incorporated intercessory worship than it was for those who had difficulty praying for shorter periods of time to become more engaged.

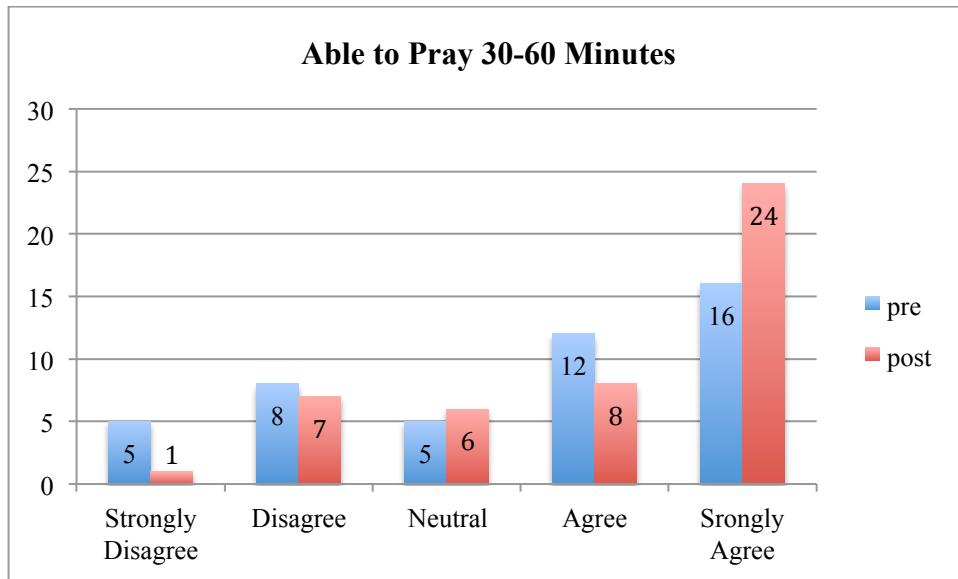


Figure 13. Comparison of Those Able to Pray for 30–60 Minutes Consecutively

Q8 and Q 10 addressed connectedness in prayer. The results conveyed an 8% increase in those who felt connected to God and a 9% increase in those who reported feeling connected to others during intercessory worship. Meanwhile there was an 11% increase in those who claimed to feel creative when engaged in intercessory worship (see Figure 14 for these results).

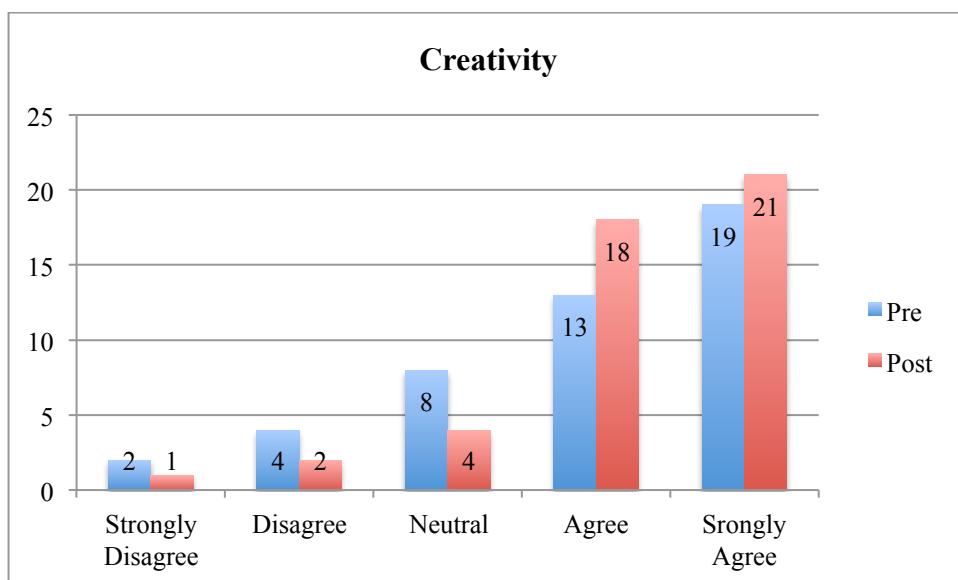


Figure 14. Comparison of Those Feeling Creative

When asked about their level of confidence that God hears them and will respond to their prayers, a 3% increase was reported. It is important to note that of those surveyed only one person remained neutral with his/her response, all others either agreed or strongly agreed that God hears and responds to their prayers. This reflects a 98% belief that God hears and responds to their prayers. Lastly, participants were asked if they felt close to God when engaged in intercessory worship (Q13). Respondents expressed a 7% increase in closeness to God while engaged in intercessory worship. Upon reflection of my survey questions, Q8 and Q13 were essentially asking the same thing. Although Q13 was likely not necessary, including them both did show that respondents were reporting consistently as the percent increase in feelings of connectedness to God (8%) and feeling close to God (7%) were so similar.

Because 65% of those surveyed had been attending EHOP for anywhere from one to nine years, I chose to take a closer look at those who were most unfamiliar with the intercessory worship model and who have attended EHOP for less than a year. I believe



these results provide a more accurate picture of the effectiveness of the school. The most notable changes were seen with questions one, three, nine, and eleven. Q1 showed the most dramatic increase with a 42% change and reflects the participants' perception of their newfound level of familiarity with intercessory worship. This shift represents an overall change in baseline familiarity but does not have much significance for the purposes of this research.

Q3 addressed the quality of the participants' prayer lives. Post project there was a 21% decrease in those who described their prayer life as dry and often difficult. This is a worthwhile shift and is indicative of significant prayer life growth for some of the participants. The other surprising area of growth—similar to the whole group results—was seen in the length of time that participants reported being able to pray while engaged in intercessory worship. Respondents testified to a 22% increase in their ability to pray for thirty to sixty consecutive minutes. This parallels the growth of the entire group, which reported a 13% increase in their ability to pray for thirty to sixty minutes. All participants ultimately saw greater growth in praying for the longer time frame (thirty to sixty minute) than the shorter one (fifteen to thirty). Additionally, those who were attending EHOP for less than one year saw a 22% increase in creativity when engaged in intercessory worship. This was another significant leap. Meanwhile the overall group reported an 11% increase in creativity. See Figure 15 for a compilation of these results. Table 3 shows the survey questions for easy reference (also see Appendix B).

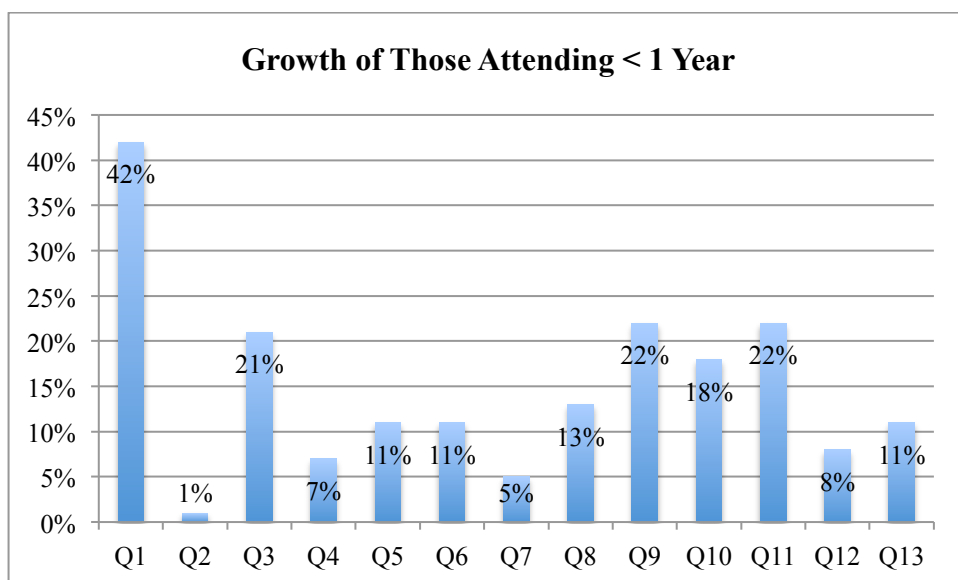


Figure 15. Percent Growth of Those Attending EHOP Less Than One Year

Table 3. Pre/Post Survey Questions

Q1	I am familiar with the Intercessory Worship Model (worship and prayer together).
Q2	I desire to pursue God and spend time with Him.
Q3	I would describe my prayer life as dry and often find prayer difficult.
Q4	I often feel distracted when I engage in prayer.
Q5	I find that when musical worship is combined with prayer, it is an enjoyable experience.
Q6	I have recently heard the voice of God (via an inner sense, a still small voice, a prophetic picture, a dream, a feeling, etc.).
Q7	I am able to pray for 15–30 minutes at a time when engaged in intercessory worship (worship and prayer together).
Q8	I feel connected to God when I engage in intercessory worship.
Q9	I am able to pray 30–60 minutes at a time when engaged in intercessory worship.
Q10	I feel connected to others while we engage in intercessory worship together.
Q11	I feel creative when I engage in intercessory worship.
Q12	I am confident that God hears me and will respond when I pray.
Q13	When I am engaged in intercessory worship, I feel close to God.

*Data Analysis: Journals and Interviews*

The second method of data collection employed in the research was the open-ended journal questions and follow up interviews. See figure 16, below, for a summary of the experiences represented by this group.

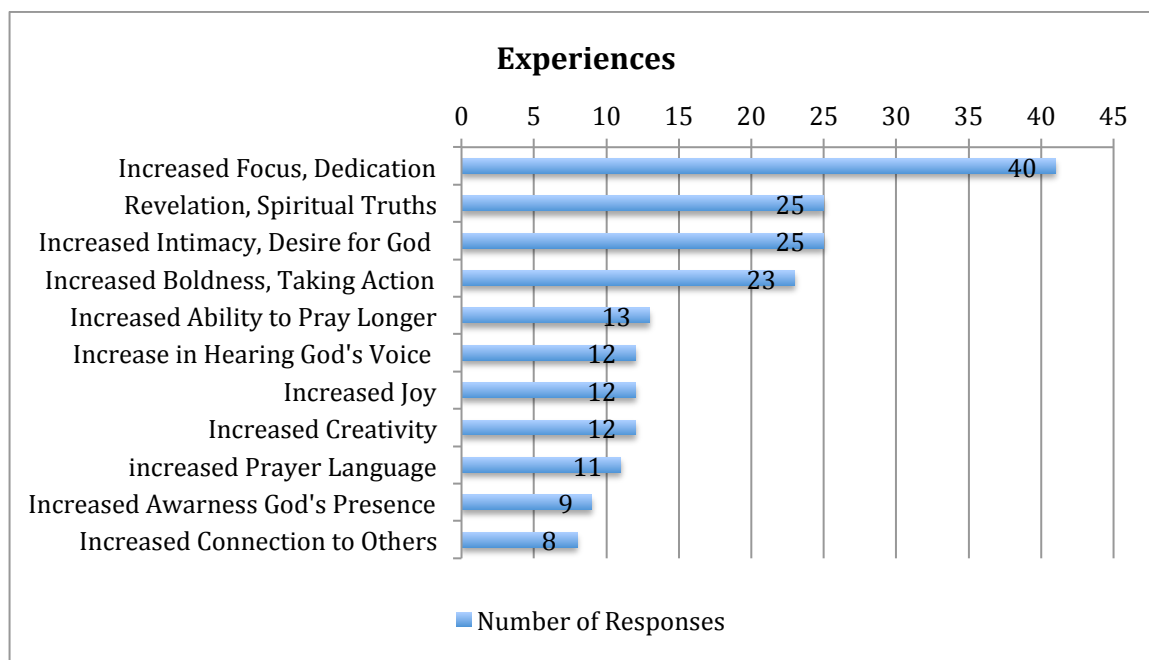


Figure 16. Respondents' Experiences

In the open-ended journal questions included in the post project survey, participants overwhelmingly expressed an increase in their ability to become and stay engaged in prayer. This includes the experience of an increased focus and greater dedication to God while praying. Only three people reported no real change in engagement in prayer although P29 went on to say, "I feel more connected to God and my family during this school." Likewise, P18 reported no increase in prayer but rather "an increase in God's presence in my life. Sometimes early in the morning before I get up I feel His presence." Two others left the answer blank. Of the 93% who felt there was an increase in their ability to be engage with God in prayer, P5 said there was,

Very much an increase! After each session I realized I picked up another facet of God and His truth that wants to use that in me and through me. Invigorated is the word I see when I answer this question. I am pumped and invigorated!

P6 stated, “I have experienced an increase as I spend time in worship and prayer. Joy has increased during these past weeks.” Another respondent (P16) said, “Definite increase. I am sensing an increase in desire to pray even more and more often . . . and with more passion.” P40 reported, “I’ve definitely been able to stay engaged in prayer more when I pair it with worship. I find it easier to stay focused and connect with God/hear from Him and what’s on His heart.” Another (P41) expressing growth in her prayer life stated, “The school has helped me increase my prayer time with the Lord in a way that never has been before!”

While reviewing open-ended journal responses, increased intimacy, passion, and desire for God surfaced as another common experience. Of those who responded, 58% testified to having some kind of experience of increased intimacy, passion, or desire for God during the school. P6 stated that she has been “encountering the presence of the Lord more and with depth and intimacy. It makes me weep . . .” One young man (P7) indicated that, “It has helped me feel closer to God when I play the drums and bass.” Another young man (P15) said, “. . . worship music helps to keep me ‘locked in’ a space of talking with the Lord.” A mature male (P33) shared that he had experienced, “An opening of my heart to the emotions of worship. Allowing my spirit to be moved in the repeated lines of lyric.” A female participant (P40) expressed that intercessory worship, “Deepened my desire to pursue God and spend daily time in prayer.”

There were numerous testimonies of an increased ability to hear God’s voice through dreams and visions while others had experiences where they felt a greater depth

of understanding of a truth that the Holy Spirit was highlighting. More than half of the group (58%) specified that they had had an experience in hearing God's voice or had some experience with increased revelation. One female participant (P4) articulated that intercessory worship, "... is opening up scripture so much more. The teaching of David (years of praising God), the power of praise, adoration, and worship is mind blowing. He wants my praise?!!! Wow!" P6 experienced a, "Revelation of His love for me." Another participant (P9) stated that in addition to feeling the presence of the Lord, "I feel like we engage in powerful prayer that does mighty things in our families, the nation, and region." P10 testified that, "... each topic/night made me more conscious of the next days and the need for prayer. " One woman (P14) also shared her personal experience,

Intercessory worship has led to break outs of the move of the spirit for impartation of the gifts. During this session, as the spirit 'broke out,' a greater release happened for me. This has caused me to ponder the move that God wants to release through intercessory worship.

P15 said that, "Implementing this style of intercession in my prayer life has made it easier to hear God's voice in prayer, and soak in His presence." P17's response to intercessory worship was priceless. She said, "Music speaks to me a lot, I didn't know I was 'allowed' to use it as worship during prayer as well." P22 noted that she, "... can hear God more and hone in more with what God's heart is trying to say!" A total of twelve participants (28%) revealed that they received personal words from the Lord or had an increase in dreams and visions.

The last key occurrence that was noted was the experience of boldness and confidence often expressed through action. 53% of those surveyed indicated some kind of increase in boldness, confidence, or shared that they had done something intentional as a result of what was learned over the course of the six-weeks. For example, P2 shared that

she now knows she is, “building an altar” through her worship and prayer. Another man (P5) shared in context of his worship experience, “I have learned to be louder at times and quieter at other times.” P6 shared that since encountering the presence of the Lord in intercessory worship her, “. . . confidence and boldness are greater.” P20 echoed this sentiment with, “Increased desire to be bolder!” P12 indicated that there has been growth in her confidence, “My faith in my own prayers have grown because of others speaking into my life and agreeing together.” P13 who is a mother of a child with special needs shared that she has experienced growth by “Using my prayer language as I drive. I have experienced more boldness as I pray with worship again especially as I drive with Kyle.” Another participant (P16) testified, “. . . the release of creativity is something that has stirred. I am writing more. I got my paints/canvases out to paint.” P40 developed “an increase in my desire to step out in missions.” Another woman (P41) who expressed a desire to step over fear during one of the sessions disclosed, “This has given me boldness in a deeper level and to rise up and engage and let the Holy Spirit lead, and not fear, and trust the Father deep in my heart for what He might have for me each day. And letting my voice be known before others.” Three others shared concrete examples: P45 shared that she had begun to cultivate prayer more with her kids since attending the school and P32, a small group leader, stepped out and, “. . . asked our small group to worship to songs before entering into prayer.” Lastly, P12 testified to beginning to meet with a group of men to, “intercede for our nation this last month.”

Table 4. Journals, Open-ended Questions

#	<b>During this six-week school, have you seen an increase or decrease in your ability to become and stay engaged in prayer? Describe your experience.</b>	<b>Please explain any concrete impact the role of intercessory worship has made on you during the school.</b>	<b>Additional Comments</b>
1	More of a drive to dedication. Greater engagement in prayer.	Nothing specific to this school - but EHOP in general has greatly encouraged me in this area and solidified some of that growth/drive in my spirit.	
2	There has been an increase while worshiping. Increase in my dreams, and spiritual/prophetic happenings.	It has encouraged me to go deeper in worship and combine worship. I learned my worship is more than just worship, I am building an altar.	I got more out of this school than Sunday morning church. Just what I was looking for.
3	An increase! I have engaged more directly and fervently.	Amazing to learn so much to be encouraged in. David's Tabernacle was totally new to me.	
4	Increased ability to stay engaged in prayer, praise, adoration and thanksgiving.	It's opening up scripture so much more. The teaching of David (years of praising God), the power in praise, adoration, and worship is mind blowing. He wants my praise?!!! Wow!	Thanks for your teaching, training, and passion in loving Jesus more fully through all the avenues in life. May we continue to grow in Him!
5	Very much an increase! After each session I realized I picked up another facet of God and His truth that He wants to use that in me and through me. Invigorated is the word I see when I answer this question. I am pumped and invigorated!	Since I can't sing worth a hoot, I have started to bring music into my solo prayer time. Incorporate times I am being intentional to take time to pray more through the worship in song.	I appreciate these six weeks for filling me up to be more activated in my prayer and worship. I have learned to be louder at times and quieter at other times.
6	I have experienced an increase as I spend time in worship and prayer. Joy has increased during these	Encountering the presence of the Lord more and with depth and intimacy. It makes me weep, my confidence and	Revelation of His love for me and mine for Him has increased. I'm

	past weeks.	boldness are greater.	more grateful and so blessed for such a time as this! I'm alive!
7	I have been able to increase in my engagement in prayer	It has helped me feel closer to God when I play the drums and bass.	
8	Some increase.		
9	There has been an increase.	I feel the presence of the Lord. I feel like we engage in powerful prayer that does mighty things in our families, the nation, and region.	Love the subject matter and various flavors in speakers.
10	Yes. Actually each topic/night made me more conscious of the next days and the need for prayer.	Hearing and thinking about prayer and worship has to leave an impact...the more I am in the presence of prayer and worship, I can't help but be immersed in it during waking hours. I am drawn to intercessory worship.	
11	I have had an increased hunger for God	This was a great school. I experienced a revived understanding of the power we get to tap into through prayer, worship, and intercession. The purpose of this Davidic calling of the church to rebuild tabernacles of presence.	Excited for what God is doing at EHOP!
12	Increase yes, God is moving in and thru me. A group of men have started meeting and interceding for our nation this last month.	Confidence. My faith in my own prayers have grown because of others speaking into my life and agreeing together.	My greatest desire is to grow closer and connect with the person of the Holy Spirit. To be totally empowered by Him, thru prayer, revelation, and worship!
13	Increase.	Using my prayer language as I drive. I have experienced more boldness as I pray with worship again especially as I drive with Kyle.	



14	Since I have been engaged in this for 6 years (at home/independently) , it has stayed about the same. However, it has become easier to engage in a corporate setting.	Intercessory worship has led to break outs of the move of the spirit for impartation of the gifts. During this session, as the spirit "broke out," a greater release happened. This has caused me to ponder the move that God wants to release through intercessory worship.	
15	Since the school, I feel that my ability to become and stay engaged has increased. Although I still struggle with distractions, I feel that worship music helps to keep me "locked in" a space of talking with the Lord.	The school helped me gain a better understanding of harp and bowl intercession. Implementing this style of intercession in my prayer life has made it easier to hear God's voice in prayer, and soak in His presence.	
16	Definite increase. I am sensing an increase in desire to pray even more and more often...and with more passion.	For me, the release of creativity is something that has stirred. Writing more. I got my paints/canvases out to paint.	Each speaker brought a fresh revelation to the topics.
17	There has been an increase in engagement. I have been encouraged to be more intentional.	Music speaks to me a lot, I didn't know I was "allowed" to use it as worship during prayer as well.	It was an awesome few weeks of teaching, with simple but solid applications that changed and improved my daily connection with God.
18	I haven't seen increase in prayer but I have noticed an increase in God's presence in my life. Sometimes early in the morning before I get up I feel His presence.	I am more aware of God's presence in my life.	
19		So thankful to be alive during this time! I love how all the sessions worked off each other. And the last one brought everything perfectly together.	
20	Increase.	Increased desire to be bolder!	

	Yes, increase.	More prophetic words, more interest in the move of God in the area.	
21	Yes! It's been so neat to dive into this subject and watch the Lord create more hunger for it!	I've enjoyed learning more about the history of worship and prayer combined and the vital role it plays in our lives and in our nation.	
22	I feel I have become more engaged and can focus more than in the past!	I have learned to worship and pray with more intensity and focus. I can hear God more and hone in more with what God's heart is trying to say!	
23	I think it has increased a little but is not very noticeable.		
24	I saw an increase. I have noticed an increase in focus and am less distracted.	God has been speaking to me about some things in my personal life as well as about some areas of ministry that he wants me to step out in.	I have really appreciated the school of worship and prayer. It was a huge blessing.
25	Increase!	I believe that the visual example of others from week to week has contributed to my personal thirst to be more expressive in my corporate worship and praise.	
26	Increased. I've had a new refreshed desire for prayer and intercession as well as increased visions, etc. Not just at Petra and at EHOP, but in my personal life.	Increased visions. Prayer/intercession enjoyable again. Time is not relevant anymore. Also am more confident in writing prayers for others.	
27	Increase.	For most of this time I have been very sick and have pressed through to be here. This has taken my focus off myself and put it on My Lord.	So thankful to you for putting this together, excellent job! You are a blessing!
28	Same.	It creates an intimate space. Increased intimacy with the Father happens for me when worship is combined with prayer.	

29	I have seen no change.	Prayer and worship is a blessing to me. I feel more connected to God and my family during this school. It helps me to let go of the stuff I'm carrying. In school right now, they are talking a lot about evolution which is very heavy.	
30	Increase.	More hunger to spend time in intercessory worship.	
31	Increase.	It's okay to waste time, being creative with God. It's okay to let go of efficiency and productivity when spending time with God in worship/prayer.	
32	Small increase.	For the first time I asked our small group to worship to songs before entering into prayer.	
33	I have had an increase in prayer. The resources you have shared helped me focus and expand in prayer.	An opening of my heart to the emotions of worship. Allowing my spirit to be moved in the repeated lines of lyric.	
34	I have increased. Up more often in the early morning and pledge that I must in stores, etc. Prayer increased.	Vision and dreams have increased. Spiritual warfare is intense and an increase in sense of God's presence in and around me.	
35	It often depends on schedules and how much time I have to devote to it, but an increase in desire for sure!	I want to look back over my notes - definitely a heart to pursue God more with this style of worship.	
36	Increase as well as a calling to focus in this area.	Recognizing how prayer together in community boosts my faith and my voice to declare what He is doing!	
37	Increase. I've realized it's often times distractions that keep me from being and staying engaged.	I was reminded again of the power of praying the word of God and using that as a form of intercession.	
38	Increase. Corporate interactions always help me enter in.	Feeling I am able to enter into the Throne room.	

39			
40	I've definitely been able to stay engaged in prayer more when I pair it with worship.	Deepened my desire to pursue God and spend daily time in prayer. Also an increase in my desire to step out in missions.	
41	The school has helped me increase my prayer time with the Lord in a way that never has been before!	This has given me boldness in a deeper level and to rise up and engage and let the Holy Spirit lead, and not fear, and trust the Father deep in my heart for what He might have for me each day. And letting my voice be known before others.	
42	I see an increase a growing in my engagement in prayer.	This school has pushed me to think more deeply about my part in the end time church as a lover of prayer and worship.	
43	Increase	The incredible impact it has and how much the Lord enjoys to partner with us.	
44	Yes, some increase.		
45	Increase.	Increased cultivation of prayer with my kids.	
46	Yes, an increase.	Has been very meaningful and impacted me deeply.	

The testimonies of the six participants that were interviewed overlapped with the same four experiences as outlined in the open-ended narrative questions above. During the interviews I asked the below questions (see Table 5) and allowed the interviewee to share their personal testimonies from the school. Most interviewees did not answer all of the questions and two simply shared their personal experiences and highlighted what was most important to them. These six participants were invited to take part in the interviews because they had been attending EHOP for less than a year. Three indicated that this was their first time attending EHOP and they were brand new to the intercessory worship model. It seemed especially valid to capture their perspectives and feedback on prayer.

Following Table 5 is the summary of these six participant's experiences: 40% male and 60% female.

Table 5. Interview Questions

<b>Interview Questions</b>	
<b>Context:</b> Today you will be asked questions related to Intercessory Worship and its effect on you, as expressed and modeled through the Wholehearted School of Worship and Prayer and EHOP.	
Q1	How has the combination of worship and prayer as impacted you personally?
Q2	Can you recognize a difference in your ability to stay engaged in prayer since learning about intercessory worship?
Q3	Tell me about anything that has been an “ah-ha” for you in regard to prayer...
Q4	Has your prayer life shifted in regard to hearing God's “voice” (via an inner sense, a still small voice, prophetic pictures, a dreams, a feeling, actual prophetic happenings or encounters, etc.) since engaging in intercessory worship?
Q5	Do you feel more, less, or a similar connection with God and others since engaging in intercessory worship?
Q6	What are your thoughts on churches utilizing an intercessory worship model similar to what EHOP does in some way? Does this seem feasible? What could that look like?

### *Participant 2*

P2 a female between the ages of 31–70, who has been a Christian for most of her life shared this in response to Q1,

I find it a lot easier to stay engaged in prayer longer. It's more enjoyable than just trying to sit there and focus on praying for a half hour. [Intercessory worship] helps me to stay focused and my mind doesn't wander off as much. I'm finding the more that I do it, the more I long to do it, and my sins and temptations that I struggle with become more and more drowned out. Also, I find it easier to activate my prayer language with the combination of prayer.

She said that in her experience intercessory worship makes prayer “... more enjoyable and easier to do. I do it in the morning when I'm getting ready. Turn worship music on and just kind of start making declarations through music I'm listening to.” Later on in the

interview she expounded more on her experience using intercessory worship in her day to life. She stated,

Before I would kind of sing songs in the morning while I was getting ready. I learned through the school the power of what was actually happening and that I am making declarations. Before I didn't really have an understanding of this. I have begun to recognize the authority and power that I carry as a child of God."

When asked if her prayer life has changed, including her ability to hear God's voice at all over the last six weeks, she mentioned an increase in dreams and another prophetic occurrence:

During the school I did see a picture of myself on a white horse ready for battle and then on the day after the election a bald eagle flew right in front of my car driving to work. And that had happened four years ago while I was driving and praying for the president. It felt like it was a confirmation . . . and that I'm not to worry and just keep pressing in through intercession.

When questioned about her level of connection with God, P2 stated, "I do feel more connected to Him. I feel His presence more during worship like my hands will tingle and I get goose bumps while I'm activating my spiritual language."

#### *Participant 47*

P47, a woman in her early fifties, shared that she recently became the worship leader at a local, Spirit-filled church. She is brand new to the things of the Holy Spirit and was so excited to take part in the Wholehearted school. She testified,

I've always been a person that has not been very good with my prayer life. It tends to be boring, and I can't sit still. Since the school, now, I'll start singing and then pray and sing again. I never would've thought that prayer and worship were meant to be together, like before the school, I didn't know this. . . . Now I can feel I'm more confident and bold about saying things, trying to incorporate things, to keep the flow going with . . . in-between music like harp and bowl style. I will pray out or share about what I'm sensing. . . . It's just awesome. I get up now, more energized and focused and engaged in prayer and worship.

P47 was moved by Kristina Flewelling's teaching on heavenly worship and mentioned that she had never given much thought to what kind of worship was happening in heaven. Much of what was taught during the school was brand new to her. She was astounded that there were two hundred eighty-eight singers and four thousand musicians that David released to worship and minister to God 24/7. She said, "like wow, and the government paid for it?" As a worship leader she felt she had many overwhelming revelatory moments over the course of the school. She found herself listening to the teachings and then, "... I'm looking in the Bible like, 'Where does it say that?' I'm not typically one that digs in the Bible, but I was amazed that a lot of the songs we sing today, they're taken from scripture. I did not know this!"

When asked if there has been any kind of shift in her prayer life or change in her ability to hear God's voice, she quickly affirmed:

Yes. Absolutely. Here I think in the last session. When I was standing up singing and people were coming to the mic to share verses and pray, I don't know the lady's name, but she came up and said something . . . she shared a verse and I felt the Holy Spirit just go through my whole body. And I have never, ever felt that before. And I was like, 'Oh my gosh.' It just brought me to tears. And then it happened again, in the same session. I told my friend afterwards, and she said, 'that was the Holy Spirit.' And, I was like, 'Oh,' and I just wanted to stay like that. Now I get it. Sometimes I have an overwhelming feeling and I just want to cry. And then the same thing happened again. . . . So I'm just experiencing new great things.

In response to Q4, do you feel more, less, or a similar connection with God and others since engaging in intercessory worship, P47 shared, "So much more!" She went on to describe feeling a connection with others when they share what she now recognizes as a prophetic word. Later she described how another participant gave her a prophetic word after one of the sessions. She expounded,

The worship team began singing the song, ‘can’t hold back my praise. I’m going to let it out.’<sup>5</sup> And I heard it and I just naturally started singing. And this woman says, ‘I just had a vision of.’ She said, ‘You’re a guitar and God is playing you.’ That’s so me! And then she did some declarations over me, about me being bold. . . . I’ve never had anybody pray over me like that before.

### *Participant 15*

Participant 15 was a male in the less than 20 age range, who has been a Christian for more than ten years. Like the previous interviewees, P15 is new to EHOP and intercessory worship. He described his experience with intercessory worship very differently than the previous two participants. This young man is not new to prayer and has had a number of experiences with the Holy Spirit. When asked to reflect on his thoughts related to his experience with intercessory worship, he shared the following points:

Putting music with prayer always kind of helps me personally stay engaged and focused and it feels more connected. When mixed together it’s almost a new, deeper level of that, of connectedness and staying engaged. . . . When music is coupled with prayer and worship, I feel that it just tends to flow more . . . and it’s more connected. . . . It adds that new level of engagement, deeper-ness or depth . . . when you’re mixing it, it just like you’re singing to God and it’s like moving with it. It’s enjoyable. . . . When we’re at home listening to just background music. I think on YouTube it’s called Soaking in His Presence or something, and we’ll pray, but when we use EHOP’s prayer room stream where it’s mixed, it feels like, ‘Whoa!’

When asked to unearth what he meant by this ‘whoa,’ P15 expounded,

I think when you’re just listening to music at home or while praying, it’s kind of more personal, more inside of you . . . but when it’s mixed or when you do it in a group setting with worship, it feels . . . I don’t know, bigger. Almost like . . . God and His presence is kind of with you only. But when you’re doing it with a group or it’s out loud, it’s like the presence of God is in the room and not just close to

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<sup>5</sup> Lyrics quoted from John Mark McMillan and Sarah McMillan, *Sing My Love*, Bethel Culture, 2008.



you. One thing I noticed was this whole larger presence, I think you can call it. . . . It just feels stronger with the worship, the presence. It would be stronger.

During the interview P15 also testified to experiencing an increase in his ability to hear the voice of God through dreams. He explained that he'd recently gone through a, "super dry period of no dreams . . . and I just realized that in the period that we've been doing the intercessory worship at EHOP, I started having more dreams."

#### *Participant 40*

P40 is a female between the ages of 21–30, who has been a Christian for 11–20 years, who describes her relationship with God as being very close. When asked if she's experienced any change in her ability to hear God's voice (Q3), she reported an increase in dreams and prophetic pictures. While describing how worship and prayer impacted her personally, she responded, "I have definitely been able to stay engaged in prayer for longer periods of time when it's combined with worship. I find it easier to stay focused and connect with God and hear from Him and what's on His heart." In addition to feeling a greater level of connection to God and desire to know Him, she reported an increased boldness to take action:

I think this school has deepened my desire to pursue God and spend time in prayer and worship, which is always something I want to do, but this school has helped me to take practical steps to prioritize my time with God and make it more engaging . . . more of a joy instead of something I feel obliged to do. Whenever I spend more time in prayer, God also increases my desire to step out in missions, which is something God has been putting on my heart in this past year!

#### *Participant 46*

P46 is a young mom of four little girls. She is between the ages of 21–30 has been a follower of Jesus for 11–20 years, and also describes her relationship with God as being

very close. When asked about the quality of her prayer life and engagement with intercessory worship, she shared,

Prayer for me is more of an ongoing thing throughout the day versus a sit down, stay engaged type of prayer life . . . likely due to my crazy mom life. I do however enjoy intercessory worship and find myself especially engaged with the Father when I find myself in these corporate settings. I feel His presence and know I'm loved.

When asked to describe how intercessory worship has affected her personally, P10 testified that she has experienced a greater desire for and has begun to, “cultivate the experience of worship and prayer with my kids at home and throughout the day. I have them join me in times of worship and prayer. I also make space for them to ask questions and listen for God’s response.”

### *Participant 30*

P30 is an eighty-five year old male who has been a Christian for more than forty-one years. He too describes his relationship to God as very close. At the start of the school, he was completely unfamiliar with the intercessory worship movement, and it was his first time attending EHOP. He was deeply encouraged by the Wholehearted school and emphatically expressed support of intercessory worship and EHOP. Interestingly, much of his positive experience was portrayed through his observations of the group’s response to God. When asked if he was able to recognize a difference in his ability to stay engaged in prayer since learning about intercessory worship, He said,

Yes, there has certainly been an increase! Likely because of being directed weekly and visually observing group attendees expressing their spiritual thirst for more of God. This has contributed to my own personal desire to be more expressive through corporate worship and prayer. As I observe the attendees in

their expressions of worship, I sense that there are those who have unique journey insights into valuable truths.

During the interview when describing his personal experience P30 stated,

The most meaningful time for me is when I sing in the spirit along with music. I do this with instrumental music. In that I don't need to use my mind to focus on the lyrics. It fulfills a broader objective according to Jude 20. My inner man is strengthened while I pray and worship. My spirit knows me more accurately than my mind does and so there is greater perfection in my prayer when it is using the medium of the spirit instead of the mind. It also obeys the directive given by Paul in 1 Corinthians 13:15 to sing in the spirit. My preference is to sing in the spirit instead of repeating words and phrases over and over so often. Corporately, after I have mentally exhausted my mind with repetitious words or phrases, I switch to my spirit language. I want my worship and prayer time to not only be enjoyable but effective in changing my world and the worlds of those who are a part of my life.

When asked if there was anything else he wanted to share, he simply added, with a sweep of his arm, "Thank you. This [suggesting the atmosphere of EHOP and intercessory worship] is what we should be experiencing out there in the main service at church. Keep it up."

#### *Data Analysis: Discussion Group*

A focus group discussion comprised the third component of the project. To further triangulate the data from the narrative open-ended questions and one-on-one interviews with participants, the selected focus group participants consisted of three Wholehearted participants who had been attending EHOP for one to three years. The purpose of the D1 and D2 was to designate a married couple in their mid-sixties who have been attending EHOP for one year. They are new to intercessory worship and the things of the Holy Spirit. Additionally, D2 is a musician and piano instructor who provided unique insights for this research. Near the beginning of the discussion time, they shared that they attended and were very involved in a traditional evangelical church for

over twenty-five years. In the last two years D1 began a healing restoration journey and started attending Petra Church. Here he was a part of the Pure Desire Group. Since then, he expressed that he and his wife have been an incredible journey into freedom and experiencing God. D1 says,

So EHOP has been this . . . okay. It's like, basically, we would've been in a big judgment attitude 10–12 years ago, and now we are accepting. And what started to change as we've learned about these different things and experienced worship and prayer together has just been transformative in that experience.

D3 is a woman in her late forties who has been attending Petra for twenty years. She began attending EHOP sporadically about three years ago. In the last year and a half she became a co-leader of a weekly 5:30 a.m. EHOP prayer set. She is more experienced in the intercessory worship model than D1 and D2 and yet expressed that she learned a lot through the school, since it was the first complete teaching on the topic she has had since becoming a part of the EHOP community.

The benefit of the focus group was its free-flow interactive dialogue. This vehicle for data gathering was less controlled than the surveys and interviews. Open-ended questions were used, and the moderator simply asked follow-on prompt questions to keep the group conversing freely. New questions were introduced when a period of silence provided an indication that the question had been adequately explored. It was observed that even though there was no expectation for how the discussion group would flow, each person took the time to answer each of the questions in addition to conversing back and forth. Each of the three individuals was actively engaged in the conversation. Table 5 reflects the discussion questions that were pondered by the group.

Table 6. Discussion Group Questions

<b>Focus Group Discussion</b>	
<b>Context:</b> Today we will be discussing Intercessory Worship and its effect on you, as described and modeled through the Wholehearted School of Worship & Prayer and EHOP.	
Q1	How would you say intercessory worship affects your prayer life? Has there been any transformation in your life since engaging in intercessory worship?
Q2	Has your ability to hear His “voice” been affected in anyway?
Q3	Describe your relationship with God and others. Has it changed since engaging in intercessory worship?
Q4	Have there been any “ahas” for you in regard to prayer and your connection with God?
Q5	What was your greatest takeaway from the Intercessory Worship School and EHOP?
Q6	What are your thoughts on churches utilizing an intercessory worship model similar to what EHOP does in some way? Does this seem feasible? What could that look like?

In response to Q1 and the changes since integrating worship and prayer, D1 shared,

Yeah. Well, personally it’s really been a huge thing. The journey that we have been on through leaving the church where we were and going through some very challenging things personally, it had kind of rocked the boat of . . . all right, but it was a necessary thing that we had gone through in order to move us closer to what God had for us anyway. . . . Huge. Huge change. Huge change. And then in my own personal prayer of listening to the Lord, being attentive to His word, experiencing His grace, accepting His love, and looking for it, and being more expectant about Him to be at work has just been amazing. In this six-week course, it’s just really opened our eyes and transformed my prayer life.

D2 expressed some of the changes in her prayer life since the beginning of the school.

She said,

Well, I like to pray when I’m walking in the morning, and I pray out loud and probably look like a crazy lady because I’m talking out loud . . . . A lot of times the Lord will bring a song to my mind and I’ll pull it up on my phone and play it while I’m walking, and just meditating on the words, praying the words sometimes . . . . I also pray out loud with worship music playing when I’m doing chores around the house.

She continued by sharing another example of how she has begun integrating worship and prayer,

On Sunday mornings when we're worshipping, I'm praying during worship now which I've never done before, and I'm very burdened for my kids and that's often what comes to mind, I'm just praying for my kids . . . it's in His character to be good and why wouldn't He draw my kids' hearts to Him.

D3 jumped into the conversation pointing out that she had always, "put prayer and praise in two different boxes." She expounded,

This is prayer, this is praise, and praise is just worshipping God and prayer is over here, something you say out loud. It's talking to God. . . . EHOP is where I kind of married the two, with prayer and praise . . . that worship is also intercession, and it's also prayer to God. When I had that aha moment, it was like, 'Well, duh. Why didn't I figure that out before?' Now I will often wake up with a song in my head and then once I get awake then I sing it and then I start that leaping into interceding and using that song and different words in the song as part of the intercession. . . . But it was here at EHOP and through the school where I saw prayer and worship all kind of intermingled and that it flows together. . . . Now I do this while walking too, praying and worshipping while I'm walking.

When asked how their ability to hear His voice has changed since the school, the following discussion highlights ensued. P2 testified to becoming more sensitive to the Holy Spirit's voice. She said,

I'm more sensitive to it because where we came from it was, 'Well how do you know that's the Lord speaking to you?' . . . and I did know it was the Lord, but it was not affirmed with me, in me. And so now there's a freedom there. There's a freedom there to hear God and recognize that it's Him. . . . I definitely sense His presence more. I want more of Him.

As she continued to express herself in this journey of hearing the Lord, she shared a relevant example:

I'm co-leading a beyond betrayal class and I had an experience with a student the day before, a very positive experience, and as we were going on with our class and this thought kept coming to my mind and I was like pushing it away, but at the same time asking the Holy Spirit to lead me. And then another lady gave something and as she was talking I was like, 'this experience I had with this student is just like what is going on right now. And so I just said, when she got

done, 'I feel like the Lord's just telling me to say this.' So I did and it was like just such a natural connection to what she was saying. It ended up kind of just being a blessing spoken over all of us in our marriages. And it was pretty cool the way it all came out. I was just like, 'Oh, where did that come from?' . . . I was sharing it with them and I was just like it's obviously the Lord bringing that.

D2 was expressing her newfound freedom to hear and share what she was sensing the Holy Spirit was showing her. She continued to describe this new feeling of boldness and an ability to "step into this a bit more." D1 continued in this direction sharing his experience,

There has been an identity change for me too. A real true understanding of my standing in Christ, my identity in Him, and the reality of the Spirit of God at work. And so that has been a very pronounced thing at EHOP and at the school, and during those times, some more than others, where it's like, 'What is going on here?' And its very interesting times of listening, sensing the presence of the Lord in a more overt way, whether my emotions are moved or not, and that's a common thing these days for me to weep and just be moved in my soul. And then those whispers, even that concept of Him whispering something, and I'm using that language as well in talking about praying about something, or whatever, that, 'Okay, I'm needing something from the Lord and going to Him during those times. And all right, we're getting some answers here. We're getting some clarity.' The fog gets removed and it's like, 'How did we not see this? It's right there. It's right there in the word. It's like take Him at His word.'

D3 asserted that she had been hearing His voice for longer than she realized too. When she started attending EHOP and especially during the school,

This is when I realized that I was seeing prophetic pictures and praying prophetically. Where before I just thought, 'Oh, that's my imagination,' because I do have a vivid imagination and I just thought, 'oh, that's my imagination.' And then I've learned that, no, God does speak to me through pictures and it's not my imagination. . . . Recently, during one of the sessions, I saw an angel up front at EHOP, pouring oil over one of the people that was worshipping, and I mean, I was like, 'Well can I even really say I've seen an angel,' because it wasn't like you guys sitting there. It wasn't that, it was more like an outline . . . But I knew that I knew what it was doing and I saw it.

When asked about their connection to God and others when engaged in intercessory worship D3 shared,

As I grew in intercessory worship, and grew closer to God, it also drew me closer to others and made me more aware of what's going on in the room. There have been some times recently where I just sense something over somebody and I started praying into that, and it wasn't necessarily that I needed to go to them to pray, but just to pray for that person. . . . So for me, I think it's kind of both. I feel closer to God and I'm more aware of what's going on in my natural surroundings and in my spiritual surroundings too, I think. And sometimes the songs and words of the songs trigger something to pray for. Sometimes the scriptures do this and then it kind of feeds off of each other. . . . And what I thought was neat too with EHOP is when other people go up to the mic and pray and say something, that'll trigger something for me to go deeper, and I like that back and forth. And when we split up into groups too, it's that back and forth. I feel more connected through small group prayer now too.

D3 expressed that she has discovered a new level of focus in her prayer life through intercessory worship as well: “. . . now I'm finding it's what I'm focused on. The more I get used to focusing on God, then I don't get distracted as easily by my surroundings.”

D2 shared her experience with focus and connection with God next. She says,

So Tuesday nights are often a hard night for me. I have a long day of teaching and my teaching days are exhausting for me. I'm always on, I have forty-five minute lessons back to back all day. . . . And when I'm done, we're flying out the door. So I'm often tired, but we had a discussion recently about going to EHOP and I said, 'I like to go.' When I'm there, I feel like I'm meeting with the Lord. I feel His presence. There have been several times where thoughts just started coming to my mind and I'd sit down and write them in my journal when we're worshipping. And I appreciate that freedom and encouragement to do things like this. So I do feel as though I'm meeting God when I'm there in this type of worship with prayer.

D1 echoed his wife,

Yeah, there's no doubt there's more connection to God. EHOP has just provided such a place for that, and I really have been amazed at all we've learned. It's just like, oh, okay. I've never heard that or did not realize various teachings. Like the whole thing with David, just a huge amount of things with David. There are certain things with David that are like, Okay, like David and Goliath, and some of the things there. But between EHOP and some other places, just some different nuances of that story, but more so with like your teaching on David's Tabernacle and that whole thing with David. . . . So two things that were connecting. Connecting with God and with people. Because we have this two hours of time at EHOP . . . and I don't know when, a few weeks ago I remember me saying, 'Is it not amazing that there are these people up there leading in worship in a band for



two hours.’ And some nights the whole thing is just incomparable. We’re going to worship, we’re going to pray, go back there and draw pictures, you can come over here and dance, you can do whatever. It’s like, ‘Wait, wait, wait. What, what, what, what?’

D1 continued to testify to his experience of freedom in worship and prayer at EHOP and the school:

Now I understand that we’re doing worship with the word or something else that’s very intentional. And then even recently, there was kind of an aha moment of, ‘Okay, this whole intercessory worship is a thing unto itself.’ There is such a freedom to worship, pray, and experience God’s presence. . . . It’s awesome. It’s amazing. And it’s so freeing in that because before I would have just basically been like, ‘Okay, wait. This isn’t fitting in this category that we’ve got this narrowness.’ So it doesn’t fit, so therefore . . .

This triggered D2 to share some of her experiences with freedom,

When Brian Flewelling taught the session on creativity, and went through all those creativity incubators that he listed, which were just awesome. I mean, wow. When we moved to the last page of notes and talked about freedom to fail, and as he’s going on, I literally wrote at the bottom of my paper, ‘I’m a pretty boring person.’ After he’d gone through all of the points and he started back here. And the third, last point was freedom to be boring. I had already written it down. I didn’t even realize. But I was like, ‘Thank you, Lord, that I have the freedom to be boring.’ I mean, it was just like all these things; freedom to fail, freedom to do it just because you enjoy it. It’s just like freedom. Freedom. . . . It was like a prophetic word, like God spoke directly to me. I have it underlined. I’m a pretty boring person. It’s written right there.

D3 shared that,

There was a time when the music and the drums, they were loud and distracting to me. But somewhere along the way recently, I realized, well, the music isn’t just loud, it’s actually . . . it just hit me, “Wait a minute, each of those instruments is not a distraction, but it’s joining, it’s a harmony. It’s joining with us and they’re each a different type of prayer they’re each doing a different type of thing. And I think that’s when it started not being distracting to me, once I realize that that’s part of everything. And I don’t think it was anything that was really taught, it was just kind of absorbed . . . it’s almost like a dance where I started . . . the instruments would start playing and then it would trigger something in me and then I’d start praying from that. And then all of a sudden I realized, ‘Hey, we’re just kid of doing this musical prayer dance with music.’ And that was really cool, when it just hit that, ‘Whoa, it’s all integrated. It’s all part of the experience. It’s all part of worship and connecting with God. And everyone brings a piece.

D3 further reiterated this thought of freedom in worship and prayer,

I think a big part of it too is just removing the performance aspect because everything in our society is performance. And I think the enemy uses the thought process, 'What if I don't pray right or do this right, or do that right,' to hold us back. Because he knows the power that is in our words and the power, it's the year of the voice, right? And that's been a struggle with me all through my life . . . being heard and being listened to. But EHOP and the school, they've made space for me to be heard by my Father. I am more confident than ever that He hears me and knows me.

D1 articulated some more of his thoughts on freedom,

It's been a freeing thing as well. I think EHOP has helped me to be freer, and I do sing out, and sometimes I'm like, 'Oh, am I singing too loud?' No, no I'm not. On Sunday mornings or whenever. During the school, I'm having this freedom and I find myself singing something extra . . . extra, if you will, like we do on Tuesday nights at EHOP, and it's like, 'what are you doing?' And I'm like, 'Well, okay, I'm communing with the Lord and it fits in a harmony way.'

D2 stated, "But it's safe here. It's part of the culture and we have teaching on this. That has helped so much just to understand how to use that in between time to connect with the Lord."

When asked if there was anything else worth discussing such as any great takeaways from the school, D1 asserted, "Well, one thing for me was Luke Weaver, the passion. The night that he was speaking, I mean, he was covering a lot of ground, but the passion. His whole perspective, it was just an interesting night." He expressed his desire to know and experience God in a greater way. D1 commented further,

I'd like to get to know that better . . . the moving out of a box, out of a mold, God talking to us face-to-face. Yeah, that's exactly what I'm engaging in, and then I hear stuff like that and it's like, 'Man, I am just at this little entry door and the Lord's got all this. And I've been using this picture, this picture of what the Lord has been doing through EHOP, really as a very principled place that's allowed me to go and find a lot of other things in a lot of other places like this. But what I have sensed and felt a picture of what the Lord has been doing is this picture like a wave that just keeps expanding out, and it just keeps expanding out of who He is. And to think I saw Him here in a little puddle. And I thought it was big, but no,

it wasn't big. And He's just showing all that He is and all that He has, and it's just this expanding world. And it just keeps on happening. I keep making connections to other things around me from this place . . . and it's just like multiplying.

D2 went on to explain what she's been experiencing in regard to greater revelation of God and herself as a daughter of God. Session six, the final session, really brought some things to the surface for her to ponder. She says,

I really appreciated the teaching on the orphan versus the son and daughter. That was super. Declaring like that was something foreign to us. Talking to the problem, that was me. Mostly thanking rather than mostly asking, and expecting protection and blessing. I just don't think I was really praying. I think I was pleading without relationship or understanding. So I've been given a different way to pray and I'm trying to do that. Sometimes I still find myself begging rather than praying expectantly. I can now wrap my mind around praying confidently, standing under His authority. Yeah, I know I have felt like a victim with the enemy in spiritual battles, and all of that, but I'm not a victim. I am victorious because of Christ. I'm His. I'm on His team But it's a whole mind change for me. . . . It's like I often hear Him saying, 'Childlike faith,' like, 'Take me at My word,' and that's what we have found even coming to EHOP, coming here to the school, that we're just taking God at His word. God says it, why shouldn't we believe it? And I think we came from a place where we were trying to make our Christianity . . . our walk with God so complex and there were many times where we left messages and it's like, 'What do I have to take home and live with?' Live by and with what I heard this morning, there were many, many, many times they were informative messages theologically and all that, but when it came right down to real life, it's like, 'What do I have to take home and use while raising my kids or whatever?' So I just think all of this has just opened up . . . it's just a lot of freedom. Just a lot of freedom.

Honestly. Honestly, a couple weeks ago I left EHOP and I had felt very uncomfortable . . . you may have even come by me and said, 'are you okay?' There are times I'm there and I don't know how to deal with it. Like I just don't know what to think about what I've experienced or heard because it's so different than anything I've ever experienced. I mean, literally anything that I've ever experienced. And I don't feel like it's wrong, but I don't know what to do with it. I'm just trying to figure it out. I leave thinking, 'I need to ponder this and chew on this a bit.' And it's a good thing. I think I've even said something to that effect when we were driving; I just need time to process this and figure it out.

D3 responded to this, "Yeah, as He stretches us, He's stretching our mindset and mind frame about how we were taught from little on up on how to worship and how it's supposed to be done. He's stretching us and growing us.

D2 continued in this same direction,

Yeah, and there's oftentimes something that's said and I'll write it down, and then the next morning I look it up in my bible, just try to figure out what are they talking about here, or is this biblical? Just trying to figure it all out. For example, I did that with incense this past week. Incense that was in one song and incense was never a positive thing in my mind, spiritually, so I needed to dig in. The bowls and incense. And sure enough it's all there. . . . 'I'm like where have I been?'

D3 mentioned later that she too, had an aha with the teaching and activations on making declarations. She said,

It really stood out to me. When declarations were mentioned, I was like, 'Wow, you know what? I don't use a whole lot of declarations in my prayer times. . . . I just felt that that's an area where I needed to utilize more and do it more. I need to make declarations over my children. Because I get stuck in ruts where I'm pleading more and I'm pleading more, and now I've started declaring more. It's so freeing and powerful.

As a point of recall, Figure 15 illustrates the various experiences based on the respondents' testimonies in the open-ended journal questions and the interviews and during the discussion group. As a whole, the discussion group participants each expressed a deepening passion and desire for the Lord and an increased ability to hear God's voice especially through His gentle whispers, meditation on Scriptures, and journaling. They each shared examples of experiencing His presence in greater ways and a growing desire for this. Likewise, each participant has begun to take steps in applying new concepts learned through the school. Their hunger is evidenced in D2's integration of worship and prayer at home and while walking, and prayer while in Sunday worship, D3's declaring in prayer, and D1's confidence in coming to the mic to pray on Tuesday evenings. One interesting surprise was D3's experience of seeing an angel during the school. She has begun to experience a greater confidence in what she sees and hears. There was also a strong theme of freedom and newfound revelation of one's identity in Christ and the freedom that has resulted. The discussion time revolved around this freedom likely due to

each participant coming from a traditional evangelical or conservative religious background. This discussion was helpful in knowing how to pastor these three along in the spiritual journeys.

### **Conclusion**

This project employed a phenomenological methodology of research aimed to examine whether those activated in the core principles of Davidic intercessory worship will experience more enjoyable prayer, an increase in their ability to hear and respond to God, and an increased capacity to pray consistently and for longer periods of time without boredom or distraction. The combination of surveys, journaling and one-on-one interviews, and a focus group discussion gave voice to the varying experiences and perspectives on the subject of intercessory worship. These different voices allowed the triangulation of the hypothesis of the key principles. There was ample evidence of transformative experiences in actions and mindsets throughout each of the three data collection modes.

The data suggests that the above-mentioned principles do indeed play a vital role in strengthening one's ability to stay engaged with God and producing fruitful prayer lives. Enough evidence has been collected to conclude that the hypothesis is a valid statement: worship-based prayer makes prayer more enjoyable and increases one's capacity to pray consistently and for longer periods of time without boredom or distraction. Overall the Wholehearted school was a success. The preparation and implementation process of gathering data was both challenging and enjoyable. When I began this program, like my peers, I was not anticipating the trials that would be faced

due to our current COVID-19 climate. Initially the biggest challenges were the delays to our State and county being released into the green phase, allowing us to operate in a semi-normal way. This delayed the start of my research and the school by about six weeks. Although we have not fully achieved this status, I must say that I am grateful for our Petra Church leadership and the way in which they have led the way forward for the churches and ministries in our region. While our overall participant numbers were lower than what would have been expected pre-COVID, on this side of the project I am pleased with the level of participation.

The one-on-one interviews and group discussion were especially rewarding. Hearing individuals share testimonies and experiences with the Holy Spirit and intercessory worship were priceless. There were a few that caused me to tear up and also feel the presence of the Lord afresh. After one interview I was able to pray and minister to one of the ladies who is brand new in her experience of the Holy Spirit. I prayed and prophesied over her and exhorted her in her identity in Christ. We shared tears and both left encouraged. As a leader, the testimonies provided valuable insights. For example, the varying levels of comfort expressed during our teaching and worship and prayer times on a Tuesday night will serve as a reminder to gently guide the corporate body into the presence of the Lord. It highlighted our ongoing need to teach and pastor people through their experiences with God within our context. At Petra, EHOP has become the place to which our leaders direct people when they express a desire for growth and greater understanding of the Holy Spirit and the supernatural. I do not take this invitation lightly and I am grateful for the relaxed and somewhat non-formal setting we are able to maintain. The EHOP leadership team will continue to discuss ways in which to create an

atmosphere of family and community, where everyone gets to experience God in a safe and yet non-programmed way. The concept of removing performance and enabling the entire community to meet and minister to the Lord together is indeed freeing and life giving.

One thing I would do differently if I were to do the project again would be to teach as much of the school myself as possible. While each of the respective teachers did an outstanding job in communicating and equipping the participants, there were a few key Davidic intercessory worship points that were only addressed during the two sessions that I taught. This created a bit of anxiety for me, especially in the last session as I considered which points still needed to be taught and experienced by the participants. Obviously, I was much more invested in the outcomes and in tune with addressing these points than my teaching colleagues.

What surprised me during the research was the level of inconsistencies with the survey responses and even the comparison between the closed and open-ended responses. Often, people contradicted themselves. Clearly there is a distinct level of subjectivity with phenomenological studies such as this one. However, the multiple methods of gathering data secured an authentic record of the growth anticipated in the thesis. Another surprise was that participants reported being more readily able to pray for 30–60 minute at a time rather than the 15–30 minute time frame. This may indicate that intercessory worship creates a greater level of engagement for those who already report a certain level of prayer activity in their lives. I was not too surprised that the majority of participants experienced decisive growth over the six-weeks, since this was my personal experience when first introduced to intercessory worship as well.

One of the great highlights of the school was the huge announcement that we made on the final night of the school in conjunction with the session topic, *Releasing God's Power Through Worship and Prayer* and the teaching topic on building altars to the Lord. I announced to our community that, after much processing, prayer, and discernment, our EHOP Leadership team has discerned that this is the season for us to launch a truly regional HOP right here in New Holland, where we have been commissioned to man the east gate of the region. Our Petra elders have given us their blessing to move out in this way. Along with our original mandate and promise, there have been a number of prophetic words and confirmations from individuals and directly from the Holy Spirit that have brought us to this point. I made this announcement and extending an invitation to our EHOP family to begin to pray into this new endeavor with us as we continue to seek the Lord for a specific location, the timing (2021), the finances, the structure and many other details. As you can imagine, this is a major stepping out for us and we are beyond grateful to Petra Church and Petra Leadership for getting behind us for so many years with resources, finances, and personal support of the vision that the Holy Spirit has given to us. At the beginning of this project journey I never would have believed that we would be stepping out in such a bold way by the closing of my DMin program.

Our call to establish a permanent intercessory worship altar for our region involves creating a space of greater accessibility with 24/7 access with room to grow and increase prayer, worship, and equipping. Similar to my spiritual journey and my commission, we are purposing first to establish a place of high worship with consistent ministry to the Lord as the primary thing. Secondly, this regional equipping center will



train and release individuals and teams to support the work of the churches, create a place to build community, disciple many, and reach our region and beyond.

## **APPENDIX A**

### **PRELIMINARY SURVEY AND CONSENT FORM**

**Wholehearted: A School of Worship & Prayer**

FYI: Eastgate House of Prayer is hosting this school as we host a number of schools each year. This one is extra special for our EHOP Director, Kara Sensenig, who is completing her Doctor of Ministry Degree through United Theological Seminary as a Randy Clark Scholar. This school will serve as Kara's project for the completion of her dissertation that focuses on the topic of intercessory worship. Please know that your participation is completely voluntary and anonymous and entails a pre and post survey. Please complete the following consent form and survey if you are willing to participate in this endeavor. Thank you for your thoughtful consideration!

## Wholehearted Survey

Name \_\_\_\_\_ Participant # \_\_\_\_\_

Thank you for agreeing to complete this questionnaire and participate in this Wholehearted School of Worship & Prayer. Please know that your responses are confidential. Each person will be assigned a number. Statistics and comments from the survey will be shared in the project report, but your names will not be used. Please be sure to sign the consent form for the project. Thank you!! —Kara S.

**Please check the appropriate description:**

1. What is your gender?      ☐ Female      ☐ Male
  
2. What is your age?
 

<input type="checkbox"/> 20 years or younger	<input type="checkbox"/> 51–60 years
<input type="checkbox"/> 21–30 years	<input type="checkbox"/> 61–70 years
<input type="checkbox"/> 31–40 years	<input type="checkbox"/> 71–80 years
<input type="checkbox"/> 41–50 years	<input type="checkbox"/> 81 and over
  
3. How long have you been a Christian?
 

<input type="checkbox"/> 1–5 years	<input type="checkbox"/> 21–40 years
<input type="checkbox"/> 6–10 years	<input type="checkbox"/> 41 years or more
<input type="checkbox"/> 11–20 years	<input type="checkbox"/> Not a Christian
  
4. Which best describes your relationship with God?
  - ☐ Not very close
  - ☐ Somewhat close
  - ☐ Very close
  
5. On a Scale of 1–10, how familiar are you with the Intercessory Worship Model (harp & bowl aka worship & prayer together)? Please circle your answer.
 

Not Familiar    1    2    3    4    5    6    7    8    9    10    Very Familiar
  
6. How long have you attended Eastgate House of Prayer?
 

<input type="checkbox"/> this is my first time here	<input type="checkbox"/> 1–3 years	<input type="checkbox"/> 5–9 years
<input type="checkbox"/> 1 year or less	<input type="checkbox"/> 3–5 years	

Place a value on each of the following questions by circling a number between 1 and 10:

**Strongly Disagree 1 2 3 4 5 6 7 8 9 10 Strongly Agree**

1. I desire to pursue God and spend time with Him.

1 2 3 4 5 6 7 8 9 10

2. I would describe my prayer life as dry and often find prayer difficult.

1 2 3 4 5 6 7 8 9 10

3. I often feel distracted when I engage in prayer.

1 2 3 4 5 6 7 8 9 10

4. I find that when musical worship is combined with prayer, it is an enjoyable experience.

1 2 3 4 5 6 7 8 9 10

5. I have recently heard the voice of God (via an inner sense, a still small voice, a prophetic picture, a dream, a feeling, etc.).

1 2 3 4 5 6 7 8 9 10

6. I am able to pray for 15–30 minutes at a time when engaged in intercessory worship (worship and prayer together).

1 2 3 4 5 6 7 8 9 10

7. I feel connected to God when I engage in intercessory worship.

1 2 3 4 5 6 7 8 9 10

8. I am able to pray 30–60 minutes at a time when engaged in intercessory worship.

1 2 3 4 5 6 7 8 9 10

9. I feel connected to others while we engage in intercessory worship together.

1 2 3 4 5 6 7 8 9 10

10. I feel creative when I engage in intercessory worship.

1 2 3 4 5 6 7 8 9 10

11. I am confident that God hears me and will respond when I pray.

1 2 3 4 5 6 7 8 9 10

12. When I am engaged in intercessory worship, I feel close to God.

1 2 3 4 5 6 7 8 9 10

## Consent Form

The research in which you are about to participate is designed to investigate your experience with the concepts of intercessory worship and worship-based prayer and how you sense this might be influencing you. This research is being conducted by Kara Sensenig, Doctor of Ministry Student at United Theological Seminary. In this research you will take part in a pre and post survey answering questions related to your experience with the intercessory worship model for prayer. Your identity will remain anonymous throughout the research. Please be assured that any information that you provide will be held in strict confidence. Some participants may be invited to take part in a small group discussion or be interviewed regarding your thoughts and experiences with this intercessory worship model. Upon completion of the overall study all files and recordings pertaining to the surveys, discussion group, and interviews will be deleted/disposed of. In the presentation of any written materials or publications that might arise out of this research, the identity of the participant will be limited to generalized references as pertaining to important categorization such as spiritual background or gender identity. In addition, at no time will your personal identity be disclosed alongside any of your responses. Please understand that your participation in this research is entirely voluntary and you are free to withdraw at any time during this study.

I acknowledge that I have been informed of, and understand, the nature and purpose of this study, and I freely consent to participate.

Name \_\_\_\_\_

Signed \_\_\_\_\_ Date \_\_\_\_\_

If under 18 years of age, also include signature of parent:/guardian:

\_\_\_\_\_ Date \_\_\_\_\_

## **APPENDIX B**

### **POST SURVEY**

## Wholehearted Post Survey

**Name** \_\_\_\_\_ **Participant #** \_\_\_\_\_

Thank you for agreeing to complete this questionnaire and participate in this Wholehearted School of Worship & Prayer. Please know that your responses are confidential. Each person has been assigned a number. Statistics and comments from the survey will be shared in the project report, but your names will never be used. Thank you!! —Kara S.

Place a value on each of the following questions by circling a number between 1 and 10:

**Strongly Disagree   1   2   3   4   5   6   7   8   9   10   Strongly Agree**

1. I am familiar with the Intercessory Worship Model (harp & bowl aka worship & prayer together).

1      2      3      4      5      6      7      8      9      10

2. I desire to pursue God and spend time with Him.

1      2      3      4      5      6      7      8      9      10

3. I would describe my prayer life as dry and often find prayer difficult.

1      2      3      4      5      6      7      8      9      10

4. I often feel distracted when I engage in prayer.

1      2      3      4      5      6      7      8      9      10

5. I find that when musical worship is combined with prayer, it is an enjoyable experience.

1      2      3      4      5      6      7      8      9      10

6. I have recently heard the voice of God (via an inner sense, a still small voice, a prophetic picture, a dream, a feeling, etc.).

1      2      3      4      5      6      7      8      9      10

7. I am able to pray for 15–30 minutes at a time when engaged in intercessory worship (worship and prayer together).

1      2      3      4      5      6      7      8      9      10

8. I feel connected to God when I engage in intercessory worship.

1      2      3      4      5      6      7      8      9      10



9. I am able to pray 30–60 minutes at a time when engaged in intercessory worship.

1	2	3	4	5	6	7	8	9	10
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10. I feel connected to others while we engage in intercessory worship together.

1	2	3	4	5	6	7	8	9	10
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11. I feel creative when I engage in intercessory worship.

1	2	3	4	5	6	7	8	9	10
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12. I am confident that God hears me and will respond when I pray.

1	2	3	4	5	6	7	8	9	10
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13. When I am engaged in intercessory worship, I feel close to God.

1	2	3	4	5	6	7	8	9	10
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**For each of the questions below, write your response in the space given.**

1. During this six-week School, have you seen an increase or decrease in your ability to become and stay engaged in prayer? Please describe your experience.
2. Please explain any concrete impact the role of intercessory worship (prayer and worship together) has made on you during this School.

Additional Comments:

## **APPENDIX C**

### **WHOLEHEARTED PROMO MATERIALS**



**TUESDAYS, 7-9 PM**  
**SEPTEMBER 22 - OCTOBER 27**

We were created to worship and partner with God! This school is designed to lead us into a lifestyle of passionate and wholehearted worship and prayer that expresses agreement with God. This atmosphere of praise, adoration, and heavenly declaration releases authentic transformation and justice.

Our goal is to raise up, equip, and activate sincere worshipers and intercessors and to provide a space to go deeper with God. Our purpose is to ignite and fan into flame our hunger and love for Jesus that overflows into powerful city-taking, harvest, and revival!

**FORMAT**

- 7:00-7:10 Opening Worship
- 7:10-7:15 Welcome and Introduction
- 7:15-8:15 Teaching/Equipping
- 8:15-9:00 Activation, Worship, & Intercession





# WHOLEHEARTED

**A SCHOOL OF WORSHIP & PRAYER**

**TUESDAYS, 7-9 PM | SEPTEMBER 22 - OCTOBER 27**

## **APPENDIX D**

### **WHOLEHEARTED SCHEDULE AND SESSION OUTLINES**

## **Wholehearted School of Worship & Prayer**

We were created to worship and partner with God! This school is designed to lead us into a lifestyle of passionate and wholehearted worship and prayer that expresses agreement with God. This atmosphere of praise, adoration, and heavenly declaration releases authentic transformation and justice.

Our goal is to raise up, equip, and activate sincere worshipers and intercessors and to provide a space to go deeper with God. Our purpose is to ignite and fan into flame our hunger and love for Jesus that overflows into powerful city-taking, harvest, and revival!

**When:** Tuesday evenings, *September 22–October 27*

### **Format**

7:00–7:10 - Opening Worship

7:10–7:15 - Welcome and introduction

7:15–8:15 - Teaching/Equipping

8:15–9:00 - Activation time, worship & intercession

### **Teaching Schedule**

**One | September 22<sup>nd</sup>**—Davidic Worship & Prayer—Anthony Esh

**Two | September 29<sup>th</sup>**—Restoring David's Tabernacle—Kara Sensenig

**Three | October 6<sup>th</sup>**—Prophetic Worship & Prayer—Kris Flewelling

**Four | October 13<sup>th</sup>**—Embracing Creativity & Spontaneity—Brian Flewelling

**Five | October 20<sup>th</sup>**—Developing Passion for God—Luke Weaver

**Six | October 27<sup>th</sup>**—Releasing God's Power—Kara Sensenig

**Location:** Student Life Center: Oasis

**Speakers include:** Brian Flewelling, Kris Flewelling, Anthony Esh, Kara Sensenig, Luke Weaver.

## SESSION TOPIC OVERVIEWS

### **Session One | September 22<sup>nd</sup>—Davidic Worship & Prayer—Anthony Esh**

This teaching session will provide an overview of Davidic worship and prayer and what it means to become wholehearted in my approach to God. It will include teaching on intimacy driven worship and prayer and a return to first love. It will answer the question, “What does it mean to pray and worship as a son or daughter (as much-loved children)?” This session will dive into worship and prayer moving from His presence.

### **Session Two | September 29<sup>th</sup>—Restoring David’s Tabernacle—Kara Sensenig**

In this session the instructor will define worship and prayer, intercessory worship and address the impact of the combination. The teaching will discuss the heavenly pattern for worship and Matthew 6:9–13 worship and prayer on earth as it is in heaven. Kara will highlight how Davidic worship (night and day worship and prayer in David’s day) lasted the exact amount of time as Jesus’ life on earth; it depicted a day where blood sacrifices were no longer adequate. The restoration of David’s tent is an invitation to every people group, culture, and nation to enter into the promise of His Presence. Salvation is here, (all) Jew and or Gentile are now welcome to “taste and see that He is good”. She will also lay a historical groundwork for what was happening contextually when David introduced his new model for intercessory worship. Lastly, Kara will introduce the topic of enjoyable prayer as outlined in Isaiah.

### **Session Three | October 6<sup>th</sup>—Prophetic Worship & Prayer—Kristina Flewelling**

Kris will introduce and model the topic of prophetic worship and prayer. Prophetic is about hearing God, singing and prayer is a response to the hearing. She will address the scriptural concept of singing a new song to the Lord. She will point out that prophetic worship is not a worship-style per se, instead it is what God is doing. Kris will equip participants to sing antiphonally and on the mic in a prayer room or intercessory worship setting such as EHOP.

### **Session Four | October 13<sup>th</sup>—Embracing Creativity & Spontaneity—Brian Flewelling**

Brian will discuss what is required to create a climate of creativity, spontaneity, and prophecy. He will share nine common creativity incubators and five spiritual truths that can guide us. He will enable the group to reflect on the concept of spending time in the learning zone—at the edge of one’s limits. This is where the fruit of creativity lies. As we begin to spend time in the learning zone, where it is often uncomfortable and requires focused attention, we are stretched in meaningful ways that produce growth.

### **Session Five | October 20<sup>th</sup>—Developing Passion for God—Luke Weaver**

Luke will teach on developing passion for God including the topics of: ministering to God, embracing His presence, the place of encounter, worship and prayer as son and daughters, and experiencing enjoyable sustainable prayer. He will demonstrate that enjoyable prayer releases joy in the place of prayer.

### **Session Six | October 27<sup>th</sup>—Releasing God’s Power— Kara Sensenig**

This session will consider the topics of releasing God’s power and worship and prayer that brings breakthrough. I will discuss how the Lord uses intercessory worship to release His justice. This is shown through the power of agreement, a key for intercession. We will demonstrate our partnership with God as we pray as sons and daughters, not as orphans. This session will also address praying from His presence and the four promises of David’s Tabernacle: a mission movement, an accelerated harvest, revival, and city transformation.

### **Practical Application by Week**

**September 22<sup>nd</sup>**—Intercessory worship harp and bowl style

**September 29<sup>th</sup>**—Intercessory worship harp and bowl style

**October 6<sup>th</sup>**—High worship, opportunity for impartation from ministry team

**October 13<sup>th</sup>**—Time of personal response to three distinct questions, Time of impartation and healing from fear and other inhibitors to intimacy, freedom, and creativity.

**October 20<sup>th</sup>**—Various hands-on experiences throughout the teaching time including listening for God’s heart for another person and praying this over one another. Also a time of meditation on the Lord while listening to passages depicting the character and nature of God.

**October 27<sup>th</sup>** —Worship and prayer declarations including declarations for our nation, our region, the church, and ourselves.



**APPENDIX E**  
SESSION NOTES

## Wholehearted: A School of Worship & Prayer

### Session 1: Davidic Worship & Prayer—Anthony Esh

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#### I. The Heart of Worship

**1 Samuel 13:14**—But now your kingdom shall not continue. The LORD has sought for Himself a man after His own heart, and the LORD has commanded him to be commander over His people... (NKJV)

**Acts 13:22**—But God removed Saul and replaced him with David, a man about whom God said, 'I have found David son of Jesse, a man after my own heart. He will do everything I want him to do.' (NLT)

#### A. The Anointing

1. **1 Samuel 16:7**—The Lord looks at the heart . . .
  - David, the forgotten one, is suddenly made the center of attention.
2. **2 Chronicles 16:9**—The eyes of the LORD search the whole earth in order to strengthen those whose hearts are fully committed to him. (NLT)
3. **Psalms 23:5–6**
  - Why was the feast prepared for David?—*Because of his heart of worship.*
4. **Psalms 23:1–4**
5. **The heart of worship is full of gratitude and contentment.**

#### B. David and Goliath

##### 1 Samuel 17:40–51

##### 1. The heart of worship is God-focused

- How did he develop that mindset?—*By singing songs in the mountains with the sheep.*
- **Psalms 19:1–6**

#### C. King David

1. The heart of worship is honest with God.
2. The heart of worship gives Him the credit

**D. Bathsheba**

1. The heart of worship is confident in God's forgiveness.
2. Psalm 51:12–13

**E. The House of prayer**

1. The heart of worship gives extravagantly.

## Wholehearted: A School of Worship & Prayer

### Session 2: Restoring David's Tabernacle—Kara Sensenig

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**Acts 15:16-18**— ‘AFTER THESE THINGS I will return, AND I WILL REBUILD THE TABERNACLE OF DAVID WHICH HAS FALLEN, AND I WILL REBUILD ITS RUINS, AND I WILL RESTORE IT, SO THAT THE REST OF MANKIND MAY SEEK THE LORD, AND ALL THE GENTILES WHO ARE CALLED BY MY NAME,’ SAYS THE LORD, WHO MAKES THESE THINGS KNOWN FROM LONG AGO.

**Amos 9:11-12**—*On that day I will raise up the tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old; that they may possess the remnant of Edom, and all the Gentiles who are called by My name," says the Lord who does this thing.*

#### I. Restoration of David's Tabernacle

##### A. The Context

1. These passages are talking about the people of Israel. Amos rebuking a nation that had fallen into a disastrous state (chapter 9 finally brings some hope).
2. Israel is in the middle of a civil war that divided Israel into two nations.
  - a. They absolutely despised the word and Law of the Lord (**Amos 2:4**).
  - b. They exploited the poor and sold their own people into slavery (**Amos 2:6**).
  - c. They were guilty of sexual perversion.
  - d. They were living in blatant idolatry. They set up altars to false gods and had integrated pagan worship with the worship of God.
3. The term "Tabernacle of David" is referring to the actual Davidic Kingdom.
  - a. God was choosing to revive David's Kingdom and not another because central to David and his Kingdom is a heart of worship and prayer.
  - b. David governed his kingdom with 24/7 worship and prayer. *Who does this?!*

##### B. David, a Man After God's Own Heart

1. David was born into one of the darkest times in Israel's history.
2. They had rejected God asking for a king to rule them.
3. God answered their prayer and gave them Saul, a prideful and broken man who replaced the glorious God of the Universe as their king.
4. Even so, God was merciful and made a deal with Saul that if he would listen and obey His word and humbly submit to His leadership, all would go well for him and the nation of Israel.

5. Not only did Saul lead Israel into a national rebellion against the Word of the Lord, but he completely and utterly abandoned the presence of God.

### C. The Ark

1. The Ark of the Covenant was the place where heaven met earth. David referred to it as the footstool of God (**1Chronicles 28:2**).
2. Wherever the Ark was, God promised to manifest His glory and presence. The Ark was the single most important thing that Israel possessed. They were called out, above all the nations to host the very presence of God in the earth.
3. The Ark sat undesired and unpursued for 40 years in the wilderness of Kiriath Jearim. (**1 Samuel 7:2**)

### D. David, the Great Reformer

1. This is the climate in which David began to release a new sound and new pattern for worship and prayer.
2. David Fritch says in his book, *Enthroned*: "Reformers find their cause in the midst of the darkest moral and spiritual climates. Spiritual poverty creates the necessary conditions to provoke hope-filled dreamers to leave the status quo and courageously build a better tomorrow."
3. A new sound was emerging in the heart of a young shepherd boy. Far removed from power-hungry politicians and greedy priests, David fell in love with His God.
4. His simple songs of love and hunger for God were down-right counter cultural. This was the kind of man God wanted for a king. David established a new worship order in Israel. This man was revolutionary!
5. David was desperate to bring the Ark, with the presence of God, home to Jerusalem (left in the house of Obed-Edom). He wasn't willing to wait until he could build a glorious temple to house "the Ark that God had long before told Israel was the specific and literal place where He would dwell" (**Exodus 25:22**).
6. David's simple and rustic tent housed the Ark and was the place of David's worship in Jerusalem on Mount Zion prior to the building of Solomon's temple. David's Tent differs drastically from both the Tabernacle of Moses (carried the Ark through the wilderness for 40 years) and the Temple of Solomon.

### E. A New Blueprint for Worship & Prayer

1. David ushered in a new order of authentic and fervent worship and prayer that was far removed from the solemn ceremony of Moses' Tabernacle. No more high priest offering animal sacrifices, now the people now offered sacrifices of praise, thanksgiving, and joy as we see throughout the Psalms.

2. Alun Leppitt says, "David pulled something into his day which was destined for the new covenant" (The Promise of the Presence).
3. David did this at least a thousand years before Jesus came in the flesh. The Psalms have documented several prophetic songs about Jesus that were sung at least 1,000 years before He came.
4. David was a prophetic worshiper. He would worship his heart out to God. He would come into agreement with Heaven and then listen. He would sing, decree, and declare through his prophetic prayers and worship what God was showing him!
5. Sean Feucht & Andy Byrd, *Fire & Fragrance*: Indeed what David established through the Tabernacle of David on Mount Zion "was an *earthly forerunner to this movement of night-and-day worship sprouting up all over the earth in our day.*"
6. Because David's heart was set on the Lord and the Spirit of God rested on him so profoundly, he was able to unleash something that wasn't supposed to happen until the Holy Spirit fell at Pentecost.
7. **The Blueprint**—around 1000 BC, he commanded that the Ark of the Covenant be brought up on the shoulders of the Levites amidst the sound of songs and musical instruments to its new resting place on Mount Zion in Jerusalem.
  - Here he had it placed in a tent and appointed two hundred eighty-eight prophetic singers and four thousand musicians to minister before the Lord, "to make petition, to give thanks and to praise the Lord" day and night (**1 Chronicles 15:1–17:27**).
  - This was unprecedented in Israel's history. King David established the Tabernacle of David in **1 Chronicles 16:1–37**: *So they brought the ark of God, and set it in the midst of the tabernacle that David had erected for it . . . And he [David] appointed some of the Levites to minister before the ark of the Lord, to commemorate, to thank, and to praise the LORD God of Israel . . . So he [David] left Asaph and his brothers there before the ark of the covenant of the Lord to minister before the ark regularly, as every day's work required* (**1 Chronicles 1, 4, 37**).
  - David organized, activated, and released thirty-three years of continuous worship and prayer in his generation! From the time he brought the Ark to Mt. Zion until his death was a total of thirty-three years (cf. **2 Samuel 5:4-5**).
  - David was granted a unique grace to live a New Testament reality in the Old Testament. Even the number of years that David hosted unveiled worship pointed to Jesus . . . the one who would take the sins of mankind upon himself and give humanity unrestricted access to the presence of God.

- This Tabernacle had singers and musicians who ministered to the Lord night and day.

#### F. The Current Intercessory Worship Movement

1. Today's intercessory worship movement is in the same spirit as David's tabernacle. In addition to being continuous, presence-based, and intimate, like David's Tabernacle, this movement is also characterized by extravagant devotion to seek the Lord with resources, time, and talents (cf. **Psalms 27:4, 69:7-12; 1 Chronicles 22:14**).
2. In the context of the **Acts 15** promise from **Amos 9**, there is coming a time when the restoration of the fallen Tent of David will usher in an unprecedented harvest of humankind, "that the rest of mankind may seek the Lord, even all the Gentiles" (**v. 17**).
3. The restoration of David's tent is an invitation to every people group, culture, and nation to enter into the promise of His Presence. Salvation is here, (all) Jew and or Gentile are now welcome to "taste and see that He is good".
4. This restoration will be characterized by intimate, presence-based worship and intercession that grips the heart of God and moves Him to action.

#### II. The Promise of Enjoyable Prayer

1. The New Covenant contains the promise of enjoyable prayer. Isaiah released tremendous hope to the Church when he prophesied: "*these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations (Isaiah 56:7).*"
2. A new paradigm of prayer, one characterized by joy.
3. David understood this truth in his OT context and introduced worship and prayer that was enjoyable and full of joy. What David experienced was sustainable, allowing him to continually commune with the living God with whom he was utterly fascinated.
4. **David's model for intercessory worship is ultra relevant today.** Mike Bickle says: "Enjoyable prayer is prayer that refreshes our hearts and invigorates our spirits."
5. Revelation tells us "*the twenty-four elders around the throne fall down before Jesus, each having a harp and golden bowls full of incense, which are the prayers of the saints*" (**Revelation 5:8**).
  - the harp speaks of the heavenly worship
  - the bowls speak of intercession and prayers that are rising like incense before His throne.

- When the harp (worship music) comes together with the bowl (intercession), a spiritual dynamic occurs that heightens our enjoyment of prayer.
- This is all a part of the new wineskin of prayer that David established in the Tabernacle of David. This is the secret to the 'enjoyable prayer' that Isaiah prophesied about.
- In David's Tent, the people worshiped and prayed wholeheartedly. They used all of themselves to express their gratitude and praise to a most holy and worthy God.
- This type of atmosphere with intense intercessory worship and hunger places a demand on heaven.
- Andy Byrd & Sean Feucht, *Fire and Fragrance*: "This demand is causing Heaven to respond and release the good gifts that have been promised to the children of God. Extraordinary miracles, genuine salvations, astonishing healings, open visions, dreams, and encounters are becoming commonplace."

## Psalm 145

### **A psalm of praise, Of David.**

- <sup>1</sup> I will exalt you, my God the King;  
I will praise your name for ever and ever.
- <sup>2</sup> Every day I will praise you  
and extol your name for ever and ever.
- <sup>3</sup> Great is the LORD and most worthy of praise;  
his greatness no one can fathom.
- <sup>4</sup> One generation commends your works to another;  
they tell of your mighty acts.
- <sup>5</sup> They speak of the glorious splendor of your majesty—  
and I will meditate on your wonderful works.<sup>[a]</sup>
- <sup>6</sup> They tell of the power of your awesome works—  
and I will proclaim your great deeds.
- <sup>7</sup> They celebrate your abundant goodness  
and joyfully sing of your righteousness.
- <sup>8</sup> The LORD is gracious and compassionate,  
slow to anger and rich in love.
- <sup>9</sup> The LORD is good to all;  
he has compassion on all he has made.
- <sup>10</sup> All your works praise you, LORD;  
your faithful people extol you.
- <sup>11</sup> They tell of the glory of your kingdom  
and speak of your might,
- <sup>12</sup> so that all people may know of your mighty acts  
and the glorious splendor of your kingdom.



<sup>13</sup> Your kingdom is an everlasting kingdom,  
and your dominion endures through all generations.  
The LORD is trustworthy in all he promises  
and faithful in all he does. <sup>[a]</sup>

<sup>14</sup> The LORD upholds all who fall  
and lifts up all who are bowed down.

<sup>15</sup> The eyes of all look to you,  
and you give them their food at the proper time.

<sup>16</sup> You open your hand  
and satisfy the desires of every living thing.

<sup>17</sup> The LORD is righteous in all his ways  
and faithful in all he does.

<sup>18</sup> The LORD is near to all who call on him,  
to all who call on him in truth.

<sup>19</sup> He fulfills the desires of those who fear him;  
he hears their cry and saves them.

<sup>20</sup> The LORD watches over all who love him,  
but all the wicked he will destroy.

<sup>21</sup> My mouth will speak in praise of the LORD.  
Let every creature praise his holy name  
for ever and ever

## Wholehearted: A School of Worship & Prayer

### Session 3: Prophetic Worship & Prayer—Kristina Flewelling

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#### I. Prophetic Worship & Prayer

##### A. An Overview

- **Intercessory Worship** = agreeing with WHO HE (GOD) IS (**Worship**), and agreeing with WHAT HE'S (GOD) SAID HE WILL DO (**Intercession**).
- **Worship & Intercession (Harp & Bowl)**: biblical example, **Revelation 4 & 5** give us a great model of worship (harps) and prayer (bowl) around the throne room.

#### II. PROPHETIC WORSHIP

EVERYONE IS INVITED, ALL INCLUSIVE!!!

**Acts 2:17 & 18**—"I will pour out my Spirit on all people. . ."

A. WORSHIP = act of giving ultimate worth or value to something/someone; giving adoration, extravagant honor and devotion

- A.W. Tozer: "We are called to an everlasting preoccupation with God"
- Worship isn't an encounter/experience, worship is our response to an encounter/experience with God
- **John 4:23–24** (NLT) "*But the time is coming – indeed it's here now – when true worshipers will worship the Father in spirit and in truth. The Father is looking for those who will worship him that way. For God is Spirit, so those who worship him must worship in spirit and in truth.*"

B. PROPHECY: Revelation 19:10b: "...Worship God! ***For the testimony of Jesus is the spirit of prophecy.***"

- Testimony is a judicial term, used in a court of law; required to give an account, an eyewitness, up-close encounter
- What is Jesus witness to?
- Jesus came to earth to do what?

**C. Prophetic worship = pointing people to the Father while giving Him ultimate worth. It's the reach in your heart towards the Lord and revealing His nature, His character, His ways.**

1. Sometimes in our worship routines and traditions, we get into our worship time, inviting the Holy Spirit / Presence of the Lord and then we forget that He is there.
2. We are created to be producers of worship: the created giving the Uncreated One worth, value and honor due His name
3. "You can look at the right thing, but worship the wrong thing" — Jaye Thomas
  - i.e. John in **Revelation 19** – vision, "tour" of heaven, throne room, etc. response was worship but bowing to angel. Angel declares "Worship God!")
4. Worship must always have the priority of giving worth to the Lord, allowing Him to point us towards what He wants to reveal in that moment.

**D. Luke 12:31 & 32 (NKJV)—***But seek the kingdom of God, and all these things shall be added to you. "Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom."*

**E. God is raising up worshippers (singers, musicians, His bride) who know the heart of the Father and who can display the heart of the Father through song/declaration/creative arts etc.**

**F. "Divine Encounters":** every time we gather is an opportunity for a divine encounter.

## Wholehearted: A School of Worship & Prayer

### Session 4: Embracing Creativity & Spontaneity—Brian Flewelling

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#### Matthew 18:3

Unless you change and become like little children, you will never enter the kingdom of heaven.

#### Proverbs 25:2

It is the glory of God to conceal a matter; to search out a matter is the glory of kings.

### 9 Creativity Incubators

1. **Cultivating curiosity**—becoming insatiably curious about everything
2. **Exposure** – exposing yourself to new ideas, cultures, places, people, ideas, music, etc.
3. **Observation** – the power of watching, analyzing, tabulating, evaluating what you see
4. **Contemplation** - taking the necessary time to process what inspires you and why
5. **Importation** – importing your new experiences and associations into old problems
6. **Pollination** – cross pollinating ideas or people from one field to another
7. **Combination** — populating your life with a variety of interests, hobbies, and skills
8. **Practice** – employing habits that practice and strengthen creativity
9. **Collaboration** – since collaborative teams are the goose that lays the golden egg— cultivating environments, conversations, meetings, company culture that are synergetic

### Spiritual Truths

1. The Creator made other creators.
2. Adoration, and contemplation is the source of creation.
3. They overcame him by the blood of the lamb and the word of their testimony. Rev 12:11

4. True artistry is never about the artist but about the truth they are observing and expressing.
5. We are expressers of the Spirit, and creativity is the freedom to follow the Holy Spirit wherever he goes!

## **CREATIVITY REQUIRES FREEDOM**

### **1. Freedom to \_\_\_\_\_.**

(Freedom from judgment; freedom to look foolish; freedom from pride, freedom to be yourself)

- It's liberating to know that your identity is not tied to your performance or success.
- The community's job is to celebrate courage and risk; to honor virtue; and to reward experimentation.

### **2. Freedom to \_\_\_\_\_.**

- More than anything else our culture has robbed us of the freedom to waste time with our Father.
- One thing I ask of the Lord...to gaze upon the beauty of the Lord.  
Psalms 27:4

### **3. Freedom to do it just because you \_\_\_\_\_!**

- Sabbath rest teaches us to rest from our self-sufficiency and grandiosity and learn to be children again and enjoy the wonder in the world.

### **4. Freedom to be \_\_\_\_\_.**

(Repeat things over and over again.)

- Hang out in the learning zone—at the edge of your limits.

## Wholehearted: A School of Worship & Prayer

### Session 5: *Developing Passion for God*—Luke Weaver

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## Developing Passion for God

### I. Knowledge of God!

- a. Wisdom and Revelation in the knowledge of God. Ephesians 1.
- b. Why this prayer?
- c. Faithful in Christ Jesus
- d. Knowing God is essential to loving God.
- e. Revelation 2:1–7
- f. All passion for relationship starts and is sustained in the revelation of God!!
- g. Practical Exercise- Meditate/imagine Colossians 1:15-20, Revelation 1:10–18, 4 & 5, 19:11–16

### II. Beginning to End, He is! 1 John 4:7–11

- a. God is and has always been the initiator of passion and pursuit of us!
- b. Creator in the garden - Genesis 1 Created compatible for relationship!
- c. Redeemer on the cross - Pleased the Father to crush the Son to bring many to glory! Isaiah 53:10–11, Jesus for the joy set before Him endured the cross and despised the shame! Hebrews 12:2
- d. Intercessor for us - John 17:20–24, Hebrews 7:25 & Romans 8:34
- e. Passion for God starts in the revelation of His love and desire for you first! You can't give something you have not received!
- f. Practical exercise - Partner up! Ask for and write down God's love for your partner. Receive and declare the love of God over yourself! Believe in your heart, confess with your mouth! Fresh freedom, chains breaking!

### III. Beholding is becoming! 2 Corinthians 3:7–18, Ex. 34:28–35

- a. Many desire but few seek. Psalm 27:4 & 8, Psalm 132
- b. Seek and set...Christ! Colossians 3:1–4
  - i. Priority focus
- c. Wait on the Lord and you will renew your strength! Isaiah 40
  - i. Perspective is essential...from heaven to earth!

- d. Seated in heavenly places! Ephesians 1:20 & 2:6
  - i. Position empowers!
- e. Practical Exercise- Two volunteers, three walks! God, person, blindfold, bat.

#### **IV. Encountering God in Scripture.** John 1:1–3

- f. Living Word- Hebrews 4:2,12–13
  - i. Not a guarantee- John 5:37–40
- g. Life of David- Psalm 1:1–3,
  - i. Keeps us from sin, which separates us from God! Psalm 119:9–16,47,48,96,97,113,127,159,160,165,167,
  - ii. Man after God's heart! Study unto heart encounter not head theology.
- h. Practical Exercise-Framework for knowing God.

#### **V. Jesus is our example! Gospel Study.**

- i. Presence priority - Group 1
- j. Unshakable Identity - Group 2
- k. Intentional Assignment - Group 3
- l. Walked under and in authority - Group 4

#### **IV. Heart Posture to draw near!**

- a. Thanksgiving and Praise. Psalm 100
  - i. This is how we fight our battles.
- b. Worship is warfare - Romans 12:1–2, 2 Corinthians 10:4–5
  - i. Declaration of value!
  - ii. 2 Chronicles 20
- c. Wholehearted pursuit!
  - i. Jeremiah 29:13, Amos 5:4, Deuteronomy 4:29, Proverbs 8:17,
  - ii. Trust God's Heart - Matthew 7:7–11
  - iii. No Doubt - James 1:8
- d. Clean hand and a pure heart!
  - i. Psalm 24
  - ii. Humility - Isaiah 57:15

**V. Practical's:**

- a. Set a time- Consistent commitment to intentional time with God is vital. Your schedule reveals your priorities!
- b. Set a place- Meet with God in a place that eliminates distraction, encourages connection, and builds history!
- c. Create space- Relationship requires regular disciplines but also open time to explore and discover new things.
- d. Seek His face- Jesus at the center! He is our focus. Avoid making your time with Jesus all about your life and wish list.



## Wholehearted: A School of Worship & Prayer

### Session 6: Releasing God's Power Through Worship & Prayer—Kara Sensenig

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**Acts 15:16–18**— ‘AFTER THESE THINGS I will return, AND I WILL REBUILD THE TABERNACLE OF DAVID WHICH HAS FALLEN, AND I WILL REBUILD ITS RUINS, AND I WILL RESTORE IT, SO THAT THE REST OF MANKIND MAY SEEK THE LORD, AND ALL THE GENTILES WHO ARE CALLED BY MY NAME,’ SAYS THE LORD, WHO MAKES THESE THINGS KNOWN FROM LONG AGO.

**Amos 9:11–12**—*On that day I will raise up the tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old; that they may possess the remnant of Edom, and all the Gentiles who are called by My name,” says the Lord who does this thing.*

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**Review**—David organized, activated, and released thirty-three years of continuous worship and prayer in his generation!

- David ushered in a new order of authentic and fervent worship and prayer. Instead of the high priest offering animal sacrifices, the people now offered sacrifices of praise, thanksgiving, and joy as we see described throughout the Psalms.
- This Tabernacle had singers and musicians who ministered to the Lord night and day. He placed the Ark of the Covenant in a tent and appointed **two hundred eighty-eight prophetic singers and four thousand musicians to minister before the Lord**, “to make petition, to give thanks and to praise the Lord” day and night (**1 Chronicles 15:1–17:27**).
- David was a prophetic worshiper. He would worship his heart out to God. He would come into agreement with Heaven and then listen. He would sing, decree, and declare through his prophetic prayers and worship what God was showing him!
- Because David’s heart was set on the Lord and the Spirit of God rested on him so profoundly, he was able to unleash something that wasn’t supposed to happen until the Holy Spirit fell at Pentecost.

**Intercessory Worship** - Concentrated, passionate worship-saturated prayer that rises with the fragrance of incense before God’s throne. In response, God releases His power to accomplish His purposes for the harvest (see **Revelation 5:8; 8:1–6**).

- **Revelation 5:8**—*And when [the Lamb] had taken [the scroll], the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints*
- The worshipers coming before the Lamb with harps (symbols of worship) in one hand and bowls (symbols of prayer and intercession) in the other

seem to combine these two symbols in a song never sung before. It is a song of global harvest.

- *And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation" (Revelation 5:9)*
- It's not without significance that the harp and bowl picture here is linked to the redeemed coming from every tribe, language, people and nation.
- In **Revelation 8:1–6**, we see "the prayers of all the saints" (a picture of intercession) being released with "much incense" (a picture of worship) at the throne (**v. 3**). The Message Bible paraphrase of this passage describes smoke rising up before God's throne saturated with the "*incense-laced prayers of the holy ones*" (**Revelation 8:4**).
- This release results in the final unfolding of God's plan through the sounding of seven trumpets, the last of which sends forth a blast that accompanies a great shout in heaven: *The kingdom of the world has become the kingdom of our Lord and his Christ, and he will reign forever and ever* (**Revelation 11:15**).
- We can be certain that worship-saturated intercession (**intercessory worship**) will be a key to the last great harvest of the earth.

**Enjoyable prayer** - Thankfully the New Covenant contains the promise of enjoyable prayer. YAY!

- Isaiah released tremendous hope to the Church when he prophesied: "*these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations* (**Isaiah 56:7**)."
- This is all a part of the new wineskin of prayer that David established. God ordained that the worship music around the throne flow interactively with intercession. God's songs and God's prayers flow together. This is the secret to the 'enjoyable prayer' that Isaiah prophesied about.
- David released a generation to come completely into God's presence. In his tent the people were enabled to fully express their worship. They praised, they thanked, and they decreed and declared the goodness of God. **They worshiped and prayed wholeheartedly.** They used all of themselves to express their gratitude and praise to a most holy and worthy God.

## I. Releasing God's Power

- **Four Promises**—There are 4 promises found within the restoration of David's Tabernacle: An accelerated Harvest, Revival, A Mission Movement, Revival, and City Transformation.

1. **An accelerated Harvest** - *The days are coming," declares the LORD, "when the reaper will be overtaken by the plowman and the planter by the one treading grapes. New wine will drip from the mountains and flow from all the hills."* —**Amos 9:13**
  - a. Amos uses a powerful metaphor to help us see the supernatural nature of the coming harvest of souls.
  - b. **What does it mean that the reaper will be overtaken by the plowman, and the planter by the one treading grapes?** Picture this, the farmer is plowing the ground and sowing seed. As soon as he puts the seed in the ground, it blooms instantly, ready for harvest.
  - c. The crop cycle is happening at such an accelerated rate that the treader (harvester) overtakes the planter, then the reaper by the plowman . . .
  - d. He's talking about the acceleration of the gospel in the nations.
  - e. Look at China! Look at Iran!
2. **The restoration of the Tabernacle of David will unleash the greatest missions movement the world has ever seen.**
  - a. More than half of all Christian adherents in the whole history of the church have been alive in the last one hundred years. I'd call that acceleration!
3. **Global Revival & Evangelism**
  - a. The task of global evangelism cannot and will not happen until the Church is awakened.
  - b. Historically speaking, missionary movements are the overflow of revival . . . And mission movements are the overflow of prayer!! (Remember the 100-year Moravian prayer meeting?).
  - c. Amos predicts an end time revival beyond what we can imagine: **Amos 9:13**— *New wine will drip from the mountains and flow from all the hills.*
  - d. Prayer plows the ground for revival; Revival prepares the way for harvest.
  - e. The Church is about to rise up in power and anointing in power, love, wisdom and creativity to reclaim all that has been lost. We cannot and will not fulfill our divine mandate to disciple nations unless God pours out His Spirit again!
4. **City Transformation**

**Amos 9:14**—and I will bring my people Israel back from exile. *“They will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and eat their fruit.*

- a. Revival heals, restores and prepares us to be co-laborers in His plan to rebuild the ruined cities of the earth.
- b. There are cities, regions and nations that have lived under the tyranny of Satan's dominion for too long, for generations.
- c. We are about to see entire cities transformed, which will release its citizens to live in freedom, hope and prosperity.

## II. Building Altars

**Genesis 12:7–8**—*The LORD appeared to Abram and said, “To your offspring will give this land.” So he built an altar there to the LORD, who had appeared to him. From there he went on toward the hills east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to the LORD and called on the name of the LORD.*

**Genesis 13:18**—*So Abram went to live near the great trees of Mamre at Hebron, where he pitched his tents. There he built an altar to the LORD.*

**Leviticus 6:12**—The fire on the altar shall be kept burning; it must not be extinguished.

- Abraham was constantly building altars to the Lord, and God was constantly meeting him and confirming His promises and provision to him.
- Hebrew word for altar described a structure that had only one function: the slaughter of sacrifices. We don't have altars in this sense because Jesus offered Himself once and for all as the supreme sacrifice to take away the sins of the world. *Now our altars are spiritual altars.*
- **We are building a throne for our First Love with our praises.**

**Psalms 22:3**—He is being enthroned upon the praises of His people.

God's throne is as significant as we want to make it through our praises. **Now if He dwells in the midst of our praises, how much of a throne do we want Him to have?**

- As we praise Him, we are shaping a throne for God Almighty Himself, in your life or corporately.
- As you worship Him, you are sacrificing your life and body on an altar of surrender as a living sacrifice. This says to God, “I have confidence that You are the sovereign God of the universe. My whole being leans toward you and the fullness of who You are.
- As an altar builder, you have a tremendous edge in any situation.

- David prayed, “May my prayer be set before you like incense; may the lifting up of my hands be like the evening sacrifice—**Psalms 141:2**

**III. Throne Room Worship** - *Intense worship and hunger for God and His presence places a demand on heaven.* This demand causes Heaven to respond and release the good gifts that He has promised to His children.

- Miracles, genuine salvations, healings, open visions, dreams, and encounters become commonplace.
- We know that when we call on His name and pursue after His Presence, He will flood and invade our communities, cities, and nations.
- The praises of God’s people literally bring us into alignment with His throne and, thus, His full purposes and power. God establishes His very throne in the physical place and among those people who are praising Him.
- **This worship reality is essential to our understanding of how and why worship (especially worship-saturated prayer) is so vital to fulfilling God’s purposes throughout the world.**
- *Worship creates a heavenly climate for the fulfillment of the Great Commission.*
- *God dwells – or reveals Himself – where His people praise Him. He inhabits that very place. Dick Eastman says, “One Japanese translation of this verse reads, “When God’s people praise Him, He brings a big chair and sits there.” What a wonderful thought. Our praises become God’s throne – they literally enthrone Him.”*

**A. God moves in an atmosphere permeated by worship, praise, and prayer.**

- Paul and Silas were badly beaten and thrown in jail for preaching the gospel.
- **Acts 16:25**— *About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them.*
- Paul and Silas started worshipping Him in the midst of their pain and isolation. They understood the power of worship and praise. They shrugged off their circumstances and released prayers, worship and petitions.
- As the sound of their praise and worship filled that cell in the heart of that jail, suddenly the atmosphere began to change! There was a great earthquake and the entire prison was shaken; immediately all of the doors were opened and everyone’s chains were loosed.

**B. Costly Worship**

- You can change the atmosphere where you are too, if you will worship Him.
- When you find yourself in the middle of trials and tribulations, this is costly worship. Worship that costs us means something to God.
- It moves Heaven's resources and things change.
- In costly worship fear leaves, heart attitudes adjust, love recalibrates life, and it often touches the people around you too.

### C. A Fragrant Offering

- **John 12:1–8**, see also **Matthew 26:6–13** & **Mark 14:3–9**.
- It's the week leading up to the crucifixion.

Six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom Jesus had raised from the dead. <sup>2</sup>Here a dinner was given in Jesus' honor. Martha served, while Lazarus was among those reclining at the table with him. <sup>3</sup>**Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.**<sup>4</sup>But one of his disciples, Judas Iscariot, who was later to betray him, objected, <sup>5</sup>**"Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages."** <sup>6</sup>He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.<sup>7</sup>**"Leave her alone," Jesus replied. "It was intended that she should save this perfume for the day of my burial. "**<sup>8</sup>You will always have the poor among you, but you will not always have me." (**John 12:1–8**)

- We may struggle with excess, but Jesus sure didn't. He loved what Mary did for Him even when His disciples thought it was excessive or wasteful.
- There was a battle over that sacrifice of praise. She clearly had a revelation of why Jesus had come and what He was about to do.
- Out of the place of overflow we are transformed. Our Father knows that what we behold, we become like. So come and behold Him! There is an invitation before us: "Seek my face, seek my presence!" And our heart's response becomes, "Your face, Lord, I seek!"
- In this place a costly fragrance is released...and we carry it with us wherever we go.

### D. We pray the Word to hit the mark!

- God has given us a fail-safe way to hit the mark every time with our prayers. Pray the bible! The Word of God contains the will of God. When we pray the Scriptures we cannot miss! It's a precise target.
- There is no principality that can stand against the Word of God...especially the Word of God in your mouth. It is the most powerful weapon we have in our spiritual arsenal.

- Dutch Sheets reminds us, *one aspect of the new covenant is that the Lord puts His words into the mouths of His people so that forever they may “speak in agreement with Him” to release His power on earth—this is a principle of intercession. The Lord has chosen to govern the earth in partnership with His people.*

#### IV. Worship and intercession on earth as it is done in heaven (Matthew 6:9–13)

##### A. When we pray - See Matthew 6:5–14

Jesus taught us to pray with the awe & intimacy of much-loved children AND the boldness & passion of confident warriors. BOTH are vital components of a healthy prayer life.

**So When we pray, we pray...**

##### 1. As Much-Loved Children (“Our Father...”)

- **Adopted**—no longer orphans (**John 14:18** - “*I will not leave you as orphans*”)!
- Orphans strive, perform, despair, & compete for “limited supply” of love—hence the boasting of the Pharisees & the babbling of the pagans (**Matthew 6:5**)—both flow from “orphan-hood.”
- **“Our...”**- we all share equally, receiving the same quantity & quality of love from Father
- **Two ways to pray:** (Steve Backlund, *You’re Crazy If You Don’t Talk to Yourself!*)

##### Orphan

Beg  
Pray hard  
Many words  
Reactive  
Talk *about* the problem  
Fear-based & devil-focused  
Mostly asking  
Uncomfortable with silence  
Burdened  
Anticipates spiritual attacks

##### Son/Daughter

Declare  
Pray believing  
Focused, faith-filled words  
Proactive  
Talk *to* the problem  
Faith-based & God-focused  
Mostly thanking  
Values soaking & listening  
Joyful  
Expects protection & blessing

##### 2. As Worship (“Hallowed be Your name.”)

- WORSHIP is **more than the “starting point”**—it’s the **atmosphere** of prayer
- Bill Johnson—“Worship positions us to pray. Whether I have 10 minutes or hours to pray, I’ll take 75% of that time to worship and turn my affection to the Lord. The effectiveness of how we pray is based on the place we pray from. You

*can pray a lot of things in a short time when you're praying from His presence."*

- **Matthew 6:9 TPT-** *"May the glory of Your name be the center on which our lives turn."*

*(To "hallow" means to **treat as holy; place as central**)*

3. **As Declaration** ("Your Kingdom come. Your will be done, On Earth as it is in heaven.")

- **"Come, Kingdom of God! Be done, will of God!"** (We want Heaven to fill the earth!)
- **Jesus: "Always pray and never give up!"** (Luke 18:1, NIV)
- **Expectant**—refusing to settle for less!
- **Confident**—standing under His authority! (He has **"ALL authority"** (Matthew 28:18), both **"in the heavens & on the earth!"** That means the devil has NONE!)

4. **As Trust** ("Give us this day our daily bread.")

- **"Daily bread"**—at all times, You will supply all we need—daily!
- Prayer is more than an activity—it's an **attitude...a perspective we live in!**
- **"Praying at all times," (Ephesians 6:18)** means we live in **dynamic intimacy** with our Father, as our hearts thrive in **dependency & expectancy!** We **need** Him! We **expect** Him to move!

5. **As Forgiven Forgivers**

- **"Forgive us—as we forgive others!"**
- We choose **gratitude**—refusing **grudges**
- We **release others**—refusing **retaliation & revenge**

6. **As Confident Ones** ("Do not lead us into temptation...")

- **"Lead us! For Yours is the Kingdom, power, and glory!"** (i.e., You will lead us in Your undisputed triumph over every scheme of the enemy!)
- **Prayer permeates our soul with confident perspectives:**
  - Jesus **"went about healing all"** (Acts 10:38)
  - He is **"not willing for any to perish"** (2 Peter 3:9)
  - First generation believers prayed: **"Extend Your hand to heal and perform miraculous signs and wonders"**



***through the name of Your holy servant Jesus" (Acts 4:30)***

- *Paul: "(I came to you in my own weakness) **and in demonstration of the Sprit's power!**" (1 Corinthians 2:4)*
- *Then later declared: "**Signs and wonders were done among you with great perseverance!**" (2 Corinthians 12:12)*
- Prayer **increases our appetite for the impossible!!**

### Declarations for our Nation

God, You said, “If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land”. We declare that we are Your people. We are called by Your name. We humble ourselves. We pray. We seek Your face. We turn from our wicked ways. You hear us from heaven. You will forgive our sin. You will heal our land. (**II Chronicles 7:14**)

- **We declare that God will heal our land**

We return this nation to the sovereign lordship, rule, reign and dominion of the Lord. According to Your Word, “Blessed is the nation whose God is the LORD, the people He has chosen as His own inheritance”. We declare that this nation is blessed because of our fear of the Lord (**Psalm 33:12; Psalm 115:13**).

- **We declare that Jesus is Lord over America**

### Declarations for our Region

**2 Thessalonians 3:1-5**—*Finally, brethren, pray for us that the word of the Lord will spread rapidly and be glorified, just as it did also with you; and that we will be rescued from perverse and evil men; for not all have faith. But the Lord is faithful, and He will strengthen and protect you from the evil one. We have confidence in the Lord concerning you, that you are doing and will continue to do what we command. May the Lord direct your hearts into the love of God and into the steadfastness of Christ.*

- **I declare that the Word of the Lord is spreading throughout our Region moving hearts to the Love of God**
- **I declare that the knowledge of the Lord's Heart is being established in Lancaster Co.**

### Declarations for the Church

**Hebrews 4:12**—For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.

- **I declare that the Church is led by the Spirit, filled with the Spirit, and empowered by the Spirit!**
- **I declare that the Church can accurately divide between soul and spirit**
- **I declare a release of the spirit of discernment and wisdom in the Church**

**Romans 8:11**- And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you.

- **I speak a release of the revelation of Jesus the Hope of Glory within!**
- **I declare eyes to see and ears to hear what the Spirit of God is doing!**

**Declarations for Myself**

- The Spirit of God dwells within me (**1 Corinthians 3:16**).
- I walk by faith and not by sight (**2 Corinthians 5:7**)
- No weapon formed against me shall prosper (**Isaiah 54:17**).
- My God richly supplies all my needs according to His riches in glory in Christ (**Philippians 4:19**).

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